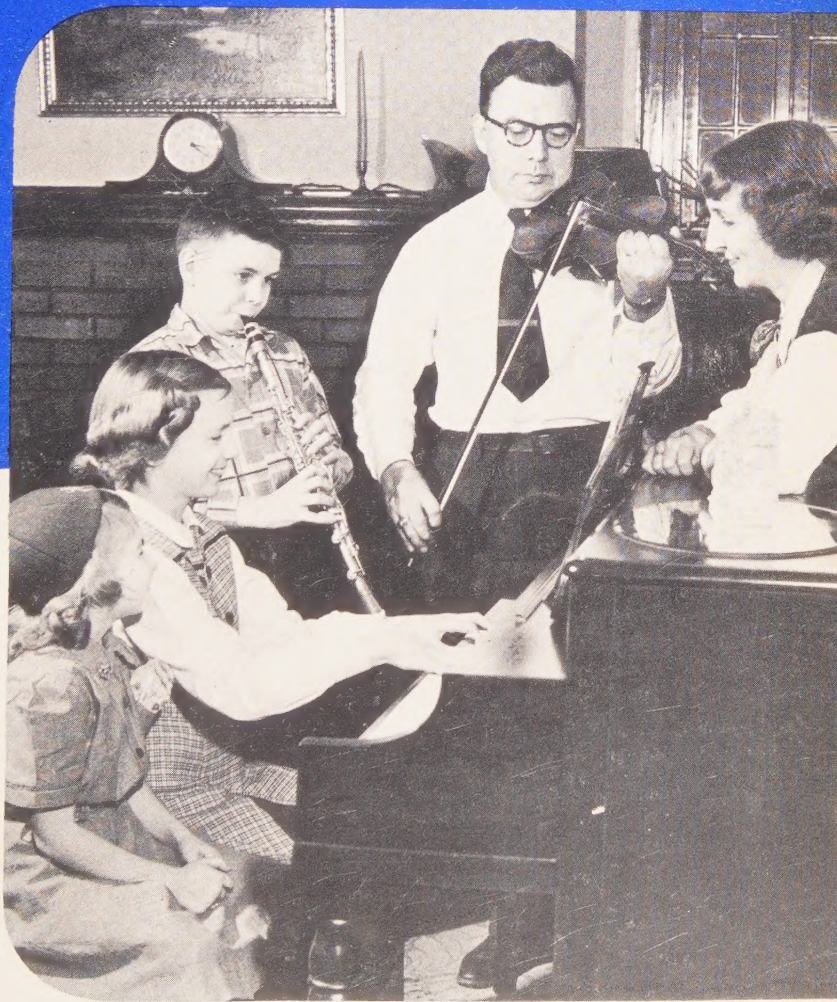


The LUTHERAN



FUN AT HOME

Common interests bind families together

Bearing Witness

EACH MONTH THE LADIES of St. Paul's visit the men's ward in a huge city hospital. A container of ice cream and cookies, along with a word of cheer and blessing, is given to each man.

While the pastor was going from bed to bed to greet each man and offer prayer if asked, a nurse stopped him to ask for help. "I've got a problem," she said earnestly. "That man in the corner is an atheist. While you were reading the Bible and praying, he turned his back on you and was listening to his little radio. What can I do to help him?"

The pastor advised her not to argue or get into discussion with him. "Just live your religion" he advised the nurse. "Let your light shine, show him a little extra attention and perhaps Christian love will do what talking and arguments can't do."

The following month the pastor was eager to visit the man in the corner to talk with him. He proved cordial and responsive. When the ladies brought the ice cream, the pastor asked if he could feed himself, since many men in the ward were paralytics and completely helpless. When the man replied "No" the pastor said, "Then let me feed you."

The pastor stood by the side of the bed feeding the patient ice cream and also carrying on a conversation. Between spoonfuls the atheist said, "Here you are feeding me ice cream! You a minister—I thinking as I do. Someone ought to take a movie of this!"

—CARL G. TOEBKE



The LUTHERAN

News Magazine of the United Lutheran Church in America

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COVER PICTURE. The Rev. Dr. Charles P. Cressman, pastor of Third Church, Louisville, Kentucky, is an expert counselor on marriage and family life who believes in practicing what he preaches. The Cressman family often gathers around the piano for a musical program in which the entire household may share. Photo is by Louisville "Courier-Journal."

THE CHURCH IN THE NEWS

Average congregation gains six

The average United Lutheran congregation had 486 members at the end of 1951, six more than in 1950. Child members (under 14) numbered 147, and confirmed members 339. Child membership increased three per congregation during 1951, confirmed membership three also.

There were 33 more ULC congregations at the end of 1951 than a year before. Fifty had been organized in 1951, and 17 were merged with others or disbanded. Total number on Dec. 31 was 4,194, with 2,038,074 members. A year earlier there were 4,161 congregations, 1,995,362 members.

Statistics were reported to the ULC Executive Board on May 7 by Secretary F. Eppling Reinartz.

Birthrate was high

A dozen infants were baptized in the average United Lutheran congregation in 1951. Ten years earlier the average had been eight. Total number baptized in 1951 was 52,852. Total in 1947 (high-est in ULC history) was 55,664.

For three or four of each dozen infants, the day of baptism was probably the last time they would be in church. Their parents are just enough interested to make sure the children are baptized, and no more. (In 1937 there were 30,995 infant baptisms in United Lutheran congregations. Fourteen years later, when children born in 1937 were old enough for confirmation, the number of child members transferred to the confirmed enrollment was 21,759. Somewhere along the way 9,236 had been lost.)

The 1951 situation in the average ULC congregation was as follows: Four more pupils were on the Sunday school roll

than in 1950 . . . five 14-year-olds were confirmed . . . four members were taken from the roll by death. Number of persons received by adult baptism or confirmation, by transfer from other congregations, or by reclaiming former members, was only slightly larger than the number transferred to other congregations or "lost otherwise."

MEMBERSHIP	1950	1951
Baptized	1,995,362	2,038,074
Confirmed	1,400,372	1,423,592
Communing	974,557	991,630

Big gain in offerings

In 1950 total offerings in United Lutheran congregations for the first time exceeded a million dollars a week (\$52,813,585). In 1951 the weekly total was \$100,000 higher (\$57,845,323).

Congregations in 1951 used 77 per cent of the money for their local expenses, including building funds and debt reduction, and gave 23 per cent for benevolence.

While they spent \$5 million more for local purposes than in 1950, there was a gain of only one-tenth of this amount (\$579,912) in their contributions for the apportionment—the sums to be used by synods and the United Lutheran Church.

Synods kept 35 per cent of the apportionment income for their own expenses in 1951, and forwarded the balance to the ULC treasury (the same proportion as in 1950).

	1950	1951
Spent locally	\$39,349,489	\$44,593,051
Synod apport.	2,154,170	2,328,034
ULC apport.	3,986,885	4,392,933
Other benev.	7,323,041	6,531,305
	\$52,813,585	\$57,845,323

Biggest items in "other benevolences" are Lutheran World Action contributions and payments on Christian Higher Education Year appeal pledges. Total cash received for CHEY through March 31 was \$6,100,997.

Japanese have new church

In Saga where the first Lutheran congregation in Japan was organized 60 years ago, the anniversary was celebrated on Easter with the dedication of a new church. Dr. Franklin Clark Fry was the preacher at the festival service.



CHURCH IN SAGA
Sixty years later

Christian missions have made swift progress in Japan since the war, especially among the young Japanese. A survey of 40 Protestant churches this spring showed that 52 per cent of the members have been baptized in the last five years, and 51 per cent under 30 years of age.

Another Italian election crisis

Fierce world-wide battle against communism has been fought by the Roman Catholic Church, and it would be a bitter

defeat if Communists were to win the city elections in Rome itself on May 25. But the church knows there is danger that this may happen.

Only about 400,000 in Rome, of a population of 1,700,000, are faithful in attending Sunday masses. There is resentment against the church because nothing effective to lessen unemployment and severe poverty has been done in Italy since the war by the present government, that of the Christian Democratic party, which is strongly supported by the church. (Christian Democratic leader, Premier Alcide de Gasperi, was formerly librarian at the Vatican.)

This month throughout churches of central and southern Italy bishops circulated stern warnings that every Catholic citizen is required to vote in the municipal elections. A vote for Communist candidates will result in exclusion from the sacraments of the church. To confuse the faithful in the province of Calabria the Communists decorated their candidate list with a picture of Christ.

Priest becomes Communist

As tension tightened in Rome, a Jesuit priest, Alighiero Tondi, announced that he had become a convert to communism. He had been on the staff of the Pontifical Gregorian University in Rome. The Catholic religion, he said, is "an outdated philosophy still anchored to Aristotle" and communism is "the greatest conquest of civilization."

The American Bishop Fulton J. Sheen, who was in Rome when Father Tondi announced his conversion, shared the church's anger against the renegade priest. In a free-swinging speech he tried to explain how a man who had been a Jesuit for 16 years could now be a Communist. Sixteen years ago, he said, Communists at a meeting in an American city decided

to ask some of their members to volunteer to prepare for the priesthood in an effort "to destroy the Catholic church from within."

"One of the most dangerous of all Communist agents" had come from Moscow to New York in 1936 to try to secure a position in Msgr. Sheen's office, the bishop said. As a result of Communist strategy to control public opinion, said Bishop Sheen (*according to a United Press report*) in 1936 in the U.S. "there was not a single leading newspaper columnist or commentator" who did not have a Communist secretary.

The *Washington Post* was more amused than alarmed by the bishop's revelation. "If the Reds were diabolical enough to penetrate the sanctums of such columnists as Westbrook Pegler, John O'Donnell, O. O. McIntyre, and H. I. Phillips . . .," said *The Post*, "just think of the infra-red rays that must have shone from lesser lights. How many romances were wrecked by the subtle sabotage injected into the counsel of Dorothy Dix and Beatrice Fairfax?"

Franco and the Cardinal

Only one editorial had been printed in Spanish newspapers regarding a blast from Cardinal Segura y Saenz against the Spanish government for getting soft toward Protestants. This month the cardinal released another blast, criticizing the government for not permitting any comments in the press except the editorial which was first published in *Arriba*, the newspaper published by Dictator Franco's Falange party.

Then the cardinal quieted down suddenly, and requested priests not to say anything more about the matter. The cardinal had discovered that the editorial in *Arriba* had been written by Generalissimo Franco himself.



LEAVES BOARD OF EDUCATION STAFF

Dr. David H. Bremer will leave his post as a secretary of the ULC Board of Education to become chaplain of Muhlenberg College in Allentown, Pa., it was reported last week. At Muhlenberg he will succeed Dr. Edward T. Horn

Franco has decided to appeal directly to the Vatican to silence Cardinal Segura's criticisms of the government, it was reported in Madrid.

American Roman Catholics are also getting critical of Cardinal Segura's anti-Protestant outbursts. They would have had "a timely ring if they had been uttered in 1552," said the *Indiana Catholic and Record*. "However it seems a bit fatuous to cling at this date to the attitude that the Protestant heresy is a dangerous threat which can be forestalled only by vigilance and rigorous control. Elsewhere in the world Catholics and Protestants have long since passed through the state of refusing to acknowledge each other's existence."

Religion is permitted at U. of Minnesota

If W. L. Sholes wants the University of Minnesota to stop co-operating with church groups in their ministry to students on the campus, he will have to persuade the university's Board of Regents to do the stopping. The Minnesota Supreme Court ruled this month that "so long as the board stays within the powers conferred on it by its charter, as confirmed by our constitution, the courts may not interfere."

Mr. Sholes appealed to the court to outlaw the university's policy of giving church groups the names of students according to the religious preferences they express when they enroll, and permitting the groups to use university buildings for worship and discussion meetings.

Although ministry to students is conducted off-campus by religious groups at most state universities, there has been a sharp increase recently in co-operation between university authorities and campus pastors. A "Religion in Life" week on the Colorado University campus drew

hundreds of students in February. Student attendance at midweek services during Lent at the University of Wisconsin was bigger "than in most churches back home," it was reported.

Norwegians have sports chaplain

A 30-year-old pastor of the Church of Norway was appointed as chaplain to sportsmen last month. He is the Rev. Tron Tronsen, a champion pole vaulter and soccer player. He will visit sports clubs and seek to minister to members.

In Finland the Lutheran churches of Helsinki are arranging services in a variety of languages for those who come to participate in the Olympic Games July 19-Aug. 3. Services in English will be held in Helsinki churches every day. An open-air meeting will be held each evening.

Last word on Missouri schools

An order banning the use of tax funds to support so-called public schools, owned and controlled by the Roman Catholic Church and in which nuns are the teachers, was handed down by Judge Emmett J. Crouse this month. Tax money was being used in Franklin county to support schools conducted in buildings owned by the archdiocese of St. Louis.

Judge Crouse said "the court finds that the policy of the State of Missouri with respect to the separation of church and state in the public educational system of Missouri is so different from the policy of the Roman Catholic Church toward the desirability of the combination of religious and secular education, that said policies of the State of Missouri and the Roman Catholic Church cannot be effectuated in any single school at the same time. The said policies are utterly inconsistent and mutually exclusive.

Nuns are disqualified from public-school teaching because they have taken vows which place them under the exclu-



MINISTER TO SPORTSMEN

Pastor Tronsen (right) gets assignment

sive control of their church, Judge Crouse stated. This makes them ineligible for a civil contract of employment.

Lutherans gave half

There are detailed records of gifts totaling \$9,055,000 made to Christians in Europe by Christians in other lands in 1951, it was stated at World Council of Churches headquarters in Geneva. Of that amount, more than half—\$4,866,000—was given by the member churches of the National Lutheran Council.

Refugees in a dozen countries, especially Germany, received 50 per cent of the cash and relief supplies which American Protestants contributed.

Apples for Iceland

In the terrible years just after the war many German children were saved from disease by shipments of cod liver oil sent by Christians of Iceland. The Icelanders also gave money and clothing.

Last fall Germans decided to try to express their gratitude by gathering three tons of their best apples. Getting the apples to Iceland was a problem until U.S. Army Air Force Chaplain John H. Deutschlander took a hand in the project. He persuaded air force officers to assign a military transport plane to deliver the present. Chaplain Deutschlander, a United Lutheran pastor, is executive air chaplain of the U.S. Air Forces in Europe. Until last year he was Lutheran World Relief commissioner in Berlin.

Pensions may be increased

United Lutherans have known for a long time that pensions paid to their retired pastors are insufficient. Until the Contributory Pension Plan has been in operation long enough to provide adequate payments, conditions may be unsatisfactory. Some synods have acted independently to supplement pensions;



BISHOP WAS GRATEFUL

Bishop Sigurgeir Sigurdson of the Church of Iceland expressed his people's thanks to Chaplain Deutschlander for apples

others have appealed to the Executive Board and the Pension Board for action.

At the United Lutheran Church convention in October the Board of Pensions will propose two plans to remedy the situation. One would provide a minimum pension of \$900 for every eligible retired pastor, with \$450 for widows. The other would up the pension to \$1,200, with widows receiving \$600.

Cost of the first plan, financed over a 30-year period, would be \$200,000 per year. Cost of the second plan would come to \$526,000 per year. Alternative to 30-year financing would be raising a fund of \$4 or \$11 million to guarantee payment of the pensions.

Nine plan to be deaconesses

For a year the United Lutheran Church Board of Deaconess Work has had three young women traveling about the country seeking to recruit candidates for its train-

ing program. This month the year's results were announced: nine applicants have signed up. (There may be more before school opens in September.)

The nine are individuals approved by the board after study of the qualifications of all who applied. Six plan to prepare for parish work, one teaching, two social work. They are:

Doris V. Abernathy, Hickory, N. C.
Marjorie Allam, Linthicum Heights, Md.
Hazel Coleman, Stoystown, Pa.
Mary Elizabeth Cook, Minneapolis
Edna Mae Hughes, New York City
Velma E. Pomrenke, Logan, Ontario
Maye I. Rebuck, Leck Kill, Pa.
Jessie G. Trate, Milton, Pa.
Ernstine D. Wrba, Jersey City

Politics in German church

The church must be careful about speaking too definitely on political questions, Bishop Hans Meiser warned German Lutherans at a synod meeting in Flensburg. "It is impossible . . . that the church's authority be used to influence decisions with which the church is neither commissioned nor authorized to deal."

Germans have been excited about whether their country should try to be neutral in the East-West tug of war, or whether West Germans should outfit an army to aid in European defense against Russia. Churchmen have spoken on both sides of the question.

Lutherans do not "deny the church's responsibility toward public life, nor take an indifferent or spectator's position toward our people's development," said Bishop Meiser. But Lutherans, he said, insist on a clear distinction between the spheres of the state and of the church."

Politics in American church

"The Christian in Politics" will be talked about by Lutherans of America

at an institute at Valparaiso University in Valparaiso, Indiana, on June 9-10. Headline speakers are Jerry Voorhis, former congressman from California, and Francis McPeck of the Congregationalist Council for Social Action.

Christians now serving as elected or appointed officials of government, or who are in some other political activity, are especially invited. Victor F. Hoffman, director of the institute, is seeking the names of people who may attend.

And so forth

A Lutheran church for Danish people in London was opened May 11, with the king and queen of Denmark present for the ceremony. It is St. Katharine's Church in Regent's Park (near Gloucester Gate), built in 1828, which was heavily damaged by bombing during the war. It has now been repaired so as "to impart an atmosphere appropriate to Danish services," The *Times* of London explains.

People on the island of Niue—between the Samoa and Cook islands in the South Pacific—won't export any more bananas, although selling them was one of their chief businesses. The reason is that ships coming for the bananas always come on Sunday. The people of Niue are Christians who observe Sunday seriously, and don't want to do business on that day.

Trinity Lutheran Church in Dubuque, Iowa, has a new plan for its Sunday school. Instead of dividing up classes according to age groups, parents and children study together. Three families including children of approximately the same ages form a class, and work on study projects together. This "places the emphasis of education where it belongs—in the home—and merely assists parents in their duty to teach their children," explained Dr. William D. Streng.

India is against beauty contests

NEW DELHI.—Communism versus Capitalism is a hotly debated subject all over India. But another topic that recently stimulated a flood of "letters to the editor" was a contest to select "Miss India." To an American all the fuss about beauty contests seems extraordinary, for at home such affairs go on every summer. But that is just what the Indians are afraid of: that these contests will develop the excesses that have sometimes characterized them in the United States.

Certain objections were to be expected from so reflective and sensitive a people as the Indians. Actually, the contests received more publicity than participation, for only about a half dozen young women took part in each place. Here, in contrast to the U.S., the competing damsels were fully dressed.

Editorials in newspapers of India were hostile to the contests, which were also denounced by protesting processions and speeches. Among the many objections voiced by critics were these: such contests parade women and exploit them; they narrow the idea of human beauty; they are cheap advertising.

Although none of the objectors said so, as far as this correspondent knows, it would be logical to think that the dislike arose partly from disgust with certain of the American motion pictures, magazines, and books available throughout India. There is criticism of the U.S. in India, and some of it is based on the picture of American life that is presented through these media.

In large and small cities the movie houses display posters and billboards luridly announcing such films as "Prehistoric Women." The newspaper ads for

such pictures are just as bad. Dozens of "cheesecake" picture magazines are sold widely; paper-bound detective stories and western thrillers represent the book industry of the United States on the railway newsstand or in the bazaar bookstore.

All this might be unimportant if the more reputable popular U.S. magazines were on sale also. Ordinarily, one would expect to find this trash offset by *Reader's Digest*, *Time*, *Life*, *Collier's*, etc. But in many places where Indians have no access to the libraries of the U.S. Information Service, they do not know that in the United States there are magazines that appeal to the mind, or movies that deal with social problems or are artistically first class. The exploitation of women in lurid films and periodicals is especially offensive to many Indians, for Indian women are extraordinarily modest.

Along with our little American messengers are some from Russia. They are propaganda for the Communist way of life, but deal with serious issues. The film tells of what has been done in some industry, or portrays history; the books and magazines are about technical or artistic questions, plus the diatribes of Soviet leaders. They are dull, but they definitely are not trivial. They hardly give the impression that the Russians think beauty contests, Hollywood scandal, or the exploitation of nudism are desirable. We are presented in sharp contrast to the U.S.S.R., whose literature takes social problems seriously and is winning adherents.

—ROLAND E. WOLSELEY

Professor Wolseley of Syracuse University's School of Journalism is on leave of absence to teach press writing at Hislop College in Nagpur, India.

TO THE TEN MILLION American families with incomes of \$2,000 a year or less, it matters a great deal whether they can find homes which they can afford. For many, the only alternative to the slums are low-cost rental units subsidized by the government.

Hopes of decent housing for thousands of families were smashed when the House passed an amendment to an appropriation bill, limiting the public housing program to 5,000 dwellings a year. If the Senate agrees to this, construction will have to be halted on housing projects in scores of our large cities.

Foes of public housing used the same strategy last year. On a quiet Friday, when many Congressmen had left for the week-end, an amendment was passed imposing a 5,000-home limit. After a nationwide complaint by mayors, city councils, labor unions, church groups, and other organizations, the Senate changed the figure to 50,000. This year, with the economy drive in full swing, the Senate may let the lower figure stand unless there is a tidal wave of protest.

THE GOVERNMENT'S public housing program has been the target of bitter attacks. Among the charges are these:

1. It invades states' rights by setting up federal control in local communities.
2. It is unfair competition to private enterprise in the field of housing construction and financing.
3. It benefits a favored group of taxpayers at the expense of the others.

Here, in brief, are the answers:

1. The decision to build public housing projects is always made at the state and local level. A special authorizing act must be passed by the state legislature.

CRISIS IN LOW-COST HOUSING

Requests for federal aid come jointly from the state and the city involved.

Control is in the hands of a local Housing Authority, which lets the contracts for construction, sets the rent schedule, chooses the tenants, etc. The federal government sets up uniform procedures and standards; ownership and administration are local.

2. Private contractors are hired to build public housing projects. Construction contracts are awarded on the basis of competitive bids. Financing is done locally through the sale of bonds, with repayment guaranteed by the federal government.

3. It is true that rents in public housing projects are lower than the average. This is done deliberately, to provide clean and decent housing, without frills, to people whose income is so low that they would otherwise be living in the slums.

AS TO OTHER taxpayers footing the bill, in the long run there is a substantial saving. Slums are an expensive luxury. They eat up 50 per cent of the average city budget while providing 15 per cent of its tax income. They are breeding grounds for crime, delinquency, disease, illiteracy. Society is doing itself a favor in moving toward the elimination of slum areas.

Human beings are this country's basic resource. To enable men and women to develop into self-respecting citizens with decent living standards is to build real and lasting national strength.

In scores of large cities, where housing projects are underway, indignation is rising at the House action. National attention will be focused on the Senate in the hope that the 50,000-home program may be restored.

—ROBERT E. VAN DEUSEN

NEW LESSON SERIES IS READY

By RICHARD T. SUTCLIFFE

First four Weekday Church School textbooks will be published next month to meet growing need for improved teaching material

THE NEED FOR MORE TIME to teach children basic Christian truths has long been a concern to leaders in parish education. Sunday schools, vacation schools and confirmation classes have been effective, but have been sharply limited in the amount of instruction they could offer. Public schools are prohibited from providing religious instruction of any kind.

To provide more time to study Bible truths and teachings, some communities have adopted a "released-time program" by which children are dismissed from public school for a short period each week in order to receive instruction in their churches.

Released-time classes in the United States last month got the green light in a Supreme Court decision which ruled them permissible. In answer to a suit brought to halt such instruction in New York City, a 6-3 majority of the Court held that they did not violate constitutional provisions on statutes "respecting an establishment of religion" or the "free exercise" thereof. It described the opposition to released-time classes as "obtuse reasoning," and said that the Bill of Rights did not favor "hostility to religion."

The Supreme Court decision is expected to result in the establishment of many more released-time programs in communities which had previously hesitated to inaugurate them. Other areas will continue their after-school or Saturday classes for special religious instruction.

For such groups, adequate textbooks and lesson materials have not heretofore been available.

NOW THE United Lutheran Church in America is taking a significant step forward by publishing the first of the new Weekday Church School Series. By the end of 1954, 12 closely graded courses, corresponding to the 12 grades of the public school system, will have been written, edited, published and distributed.

Moving force behind this step is the ULCA's Parish and Church School Board, which began as early as 1947 to prepare for the courses in order to "meet an increasing demand for a more closely integrated and intensive study of basic biblical truths."

Editing the new courses is the Rev. W. Kent Gilbert, who was called by the Board in 1950 from a northern New Jersey pastorate to become editor of the Weekday Church School Series. Because of his strategic position in the development of this material, Pastor Gilbert was interviewed last week by THE LUTHERAN. The following includes the questions posed on Why, How and Wherefore during the interview.

Just what will be different about the weekday series as compared to other church school materials—say the Christian Growth series?

There'll be different methods and content. The main difference is that the weekday series does not attempt to cover the widest possible range of subjects. It

concentrates on certain essentials of Christian faith and life and tries to cover them thoroughly. It will provide continuity and tie together a lot of loose ends in the pupil's religious education.

For example, four courses deal with the life and work of Jesus. Each one covers the aspect of the subject that the student can best understand at his age. When he has completed these four courses, he ought to have a pretty solid basic knowledge of Christ's life and work.

Does the fact that the public school system is generally prohibited from offering religious education add to the need for the Weekday Church School Series?

Yes. It's becoming increasingly important, due to modern educational philosophies, for the church to assume full responsibility in seeing that young people receive adequate religious instruction.

Is this a need felt only by the Parish and Church School Board or by the church generally?

The board's been aware of the need for some time. In 1947, it called Pastor Warner Middleswarth as secretary with his first assignment in the field of weekday religious education. Even then many congregations were already conducting some sort of weekday instruction, either by themselves or in co-operation with community efforts. Currently, there are between 400 and 500 weekday church schools in operation in the United Lutheran Church in America.

What age group are you attempting to reach in this series?

All ages. The series will be closely graded with a course corresponding to each of the 12 grades of the public school system.

Are all courses to be published simultaneously?

No. The editorial work involved with

the publication of each course makes this impossible. We've set a timetable that schedules grades 3, 5, 7, and 10 this year. Grades 2, 4, 6, 8, and 11 are slated to come off the presses in 1953, while 1954 will see the publication of courses for grades 1, 9, and 12.

Are these courses prepared for Lutheran schools only?

No. The series was prepared with Lutheran use foremost in our minds, but the materials may also be used in interdenominational schools with minor adjustments. This is important, since many Lutheran congregations are holding their weekday classes in co-operation with other Protestant bodies.

What will the new textbooks (reading books) and workbooks look like? Are they attractive? Do they compare favorably with public school publications?

We're happy about our finished product!

Each pupil's reading book is cloth-bound, its cover plastic-treated to make it waterproof. Many of the reading books are printed in two colors, a few will be four-color jobs. The number of pages ranges from 128 to 152.

In addition to the reading books, the first six grades will also have 32-page workbooks. They'll help introduce biblical material and will include a variety of activity and teaching devices.

Why didn't you use paper backs? Wouldn't they have kept the cost down?

Over the year that each pupil will be using his reading book, it will see heavy wear. That demands a heavy-duty binding that will stand up under the rigorous use of growing boys and girls.

Are the reading books and workbooks comparable to others in the field?

This series is topnotch. There's been no skimping. Top artists and designers



Dr. S. White Rhyne, Dr. H. Torrey Walker, editor W. Kent Gilbert and artist Paul Remmey look on as art director Edmund W. Jones displays Mr. Remmey's "Boy Christ," one of the paintings especially commissioned for the new Weekday Church School series

have been employed; color is used extensively in all courses with the exception of the senior high courses (Grades 11 and 12) where color is not always used, even in public school textbooks.

Now let's get to the "meat" of the series . . . what are your aims?

Our aims lie in three areas: one, essential religious and biblical content; two, development of Christian attitudes and traits; and three, key experiences of the Christian life. The series attempts to achieve all three within the framework of the curriculum itself.

You said four courses—Grades 3, 5, 7 and 10—are to be published and released June 1. In a nutshell, what are these first courses like?

Grade 3 is entitled "Getting Along"

and is co-authored by Mrs. Mabel Fenner and Wilma Sudhoff Keyser. It's a life-centered book revolving around the experiences of Tim and Penny, two eight-year-olds, who want to know God's rules for living. The principal biblical materials are the Ten Commandments, and the teachings of Jesus on God-man relationships.

Grade 5 is called "Bible Adventures" and is written by Pastor Joseph Inslee, recently called from a Wilmington (Del.) pastorate to the Parish and Church School Board. Two fifth graders, Dirk and Janet, are mysteriously translated into biblical times where they meet and get to know intimately characters of the Bible. Pupils are encouraged to read the Bible outside-of-class by a unique device: "stimulus"

ories are told only as far as the climax, when the student is advised to "read the rest of this story in . . ." (Biblical references).

Grade 7 is "The Day of Jesus" by Dr. Robert Stackel, pastor of First Church, Pittsburgh. It's a continuous biography of Jesus written in story form, designed to counterbalance the rather fragmentary approach to the life of Christ that children often receive from other religious educational media.

Grade 10's author, Dr. John R. Brokoff, is pastor of Redeemer Church in Atlanta, Ga. It's entitled "Why?" and deals with problems of life and faith, using actual experiences of high school young people for discussion and study.

Have the subjects been selected for your publications?

In 1953, Grades 2 ("Jesus Our Friend"), 4 ("Follow Me"), 6 ("I Want to Know"), 8 ("The Protestant Reformation"), and 11 ("Christ in My Life") will be published. In 1954, the titles due for printing include "God in My World" (Grade 1), "Exploring the Bible" (Grade 1), and "Christian Strategy" (Grade 12).

There's a teacher's handbook, of course?

We call it a Teacher's Guide. It's cloth-bound; each guide includes a pupil's reading book so that the teacher has the same material the pupil is using.

Have you special promotion plans?

One of the best and most attractive brochures ever produced by the Board of Publication is just off the press and will be

mailed very shortly to all pastors in the United Lutheran Church. Full information on courses, teachers' guides, reading and workbooks and price lists is included in this brochure.

In addition, the Parish and Church School Board has prepared a special manual containing information on establishing new, and improving old weekday church schools. It's available to all pastors and lay workers in the ULCA.

What's the first press run?

About 10,000 copies.

How soon do you expect revisions to be necessary?

No one can answer that . . . within reason, revisions will take place whenever they're necessary. In our judgment and on the basis of the excellent material proposed for the first four courses, no revision should be necessary for at least five years.

What's been your biggest headache in the series' preparation?

You know as well as I do that any editor always says his biggest headache is "meeting deadlines." I've no outstanding trouble so far, although the board members, staff secretaries and I have spent much time consulting, reviewing, editing and planning.

Thus far, we've had many suggestions (a lot of them have been incorporated) but *no serious objections!* We all hope that statement can still be made by the end of 1954 when the last course has gone to press!



I REALIZED THAT GOD COULD save the world without me; but when He told me I might help Him, I praised Him for the honor and the privilege.

—CHARLES SPURGEON

"WE ARE A RELIGIOUS PEOPLE"

By WILLIAM O. DOUGLAS

Majority decision of U.S. Supreme Court rules that Constitution is not hostile to religion but is based on belief in God

NEW YORK CITY has a program which permits its public schools to release students during the school day so that they may leave the school buildings and school grounds and go to religious centers for religious instruction or devotional exercises. A student is released on written request of his parents. Those not released stay in the classrooms. The churches make weekly reports to the schools, sending a list of children who have been released from public school but who have not reported for religious instruction.

This "released-time" program involves neither religious instruction in public school classrooms nor the expenditure of public funds. All costs, including the application blanks, are paid by the religious organizations. The case is therefore unlike *McCorm v. Board of Education*, which involved a "released-time" program from Illinois. In that case the classrooms were turned over to religious instructors. We accordingly held that the program violated the First Amendment which (by reason of the Fourteenth Amendment) prohibits the states from establishing religion or prohibiting its free exercise.

APPELLANTS, WHO ARE taxpayers and residents of New York City and whose children attend its public schools, challenge the present law, contending it is in essence not different from the one involved in the *McCorm* case. Their argument, stated elaborately in various ways, reduces itself to this: the weight and in-

Two New York City taxpayers brought suit to halt that city's "released-time" program by which public school children are excused on request of their parents for an hour each week to attend religious instruction in their churches or synagogues. The United States Supreme Court on April 28 in a 6-to-3 decision ruled that such instruction is not contrary to the Constitutional provision for separation of church and state.

The majority opinion of the Court, delivered by Mr. Justice Douglas, is printed this week. Dissents will be printed in full in later issues of "The Lutheran."

In an earlier decision in Illinois' *McCorm* case, the Court had ruled that classes in religion held in public school rooms during school hours were illegal.

fluence of the school are put behind a program for religious instruction; public school teachers police it, keeping tab on students who are released; the classroom activities come to a halt while the students who are released for religious instruction are on leave; the school is a crutch on which the churches are leaning for support in their religious training; without the co-operation of the schools this "released-time" program, like the one in the *McCorm* case, would be futile and ineffective. The New York Court of Appeals sustained the law against this claim of unconstitutionality. The case is here on appeal.

The briefs and arguments are replete with data bearing on the merits of this type of "released-time" program. View

to and con are expressed, based on practical experience with these programs and with their implications.

We do not stop to summarize these materials nor to burden the opinion with an analysis of them. For they involve considerations not germane to the narrow constitutional issue presented. They largely concern the wisdom of the system, its efficiency from an educational point of view, and the political considerations which have motivated its adoption or rejection in some communities. Those matters are of no concern here, since our problem reduces itself to whether New York by this system has either prohibited the "free exercise" of religion or has made a law "respecting an establishment of religion" within the meaning of the First Amendment.

IT TAKES OBTUSE reasoning to inject any issue of the "free exercise" of religion into the present case. No one is forced to go to the religious classroom and no religious exercise or instruction is brought into the classrooms of the public schools. A student need not take religious instruction. He is left to his own desires as to the manner or time of his religious devotions, if any.

There is a suggestion that the system involves the use of coercion to get public school students into religious classrooms. There is no evidence in the record before us that supports that conclusion. The present record indeed tells us that the school authorities are neutral in this regard and do no more than release students whose parents so request.

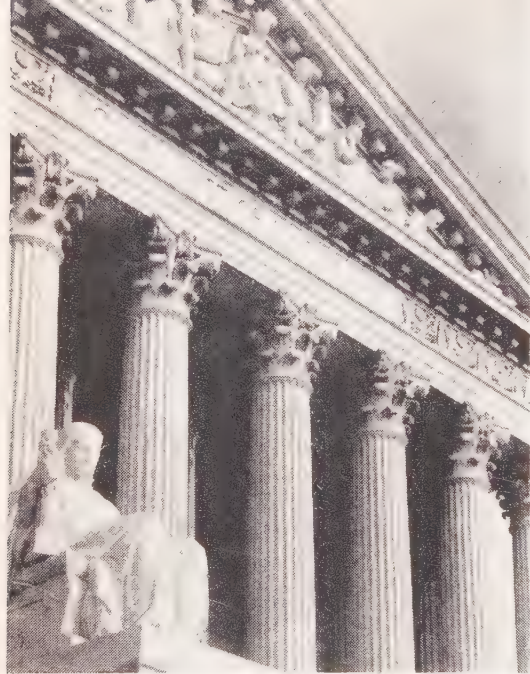
If in fact coercion were used, if it were established that any one or more teachers were using their office to persuade or force students to take the religious instruction, a wholly different case would be presented. Hence we put aside that

claim of coercion both as respects the "free exercise" of religion and "an establishment of religion" with the meaning of the First Amendment.

MOREOVER, APART from that claim of coercion, we do not see how New York by this type of "released time" program has made a law respecting an establishment of religion within the meaning of the First Amendment. There is much talk of the separation of church and state in the history of the Bill of Rights and in the decisions clustering around the First Amendment. There cannot be the slightest doubt that the First Amendment reflects the philosophy that church and state should be separated. And so far as interference with the "free exercise" of religion and an "establishment" of religion are concerned, the separation must be complete and unequivocal.

The First Amendment within the scope of its coverage permits no exception; the prohibition is absolute. The First Amendment, however, does not say that in every and all respects there shall be a separation of church and state. Rather, it studiously defines the manner, the specific ways, in which there shall be no concert or union or dependency one on the other. That is the common sense of the matter.

Otherwise the state and religion would be aliens to each other—hostile, suspicious, and even unfriendly. Churches could not be required to pay even property taxes. Municipalities would not be permitted to render police or fire protection to religious groups. Policemen who helped parishioners into their places of worship would violate the Constitution. Prayers in our legislative halls; the appeals to the Almighty in the messages of the Chief Executive; the proclamations making Thanksgiving Day a holiday; "so help me God" in our courtroom oaths—



SUPREME COURT BUILDING
Its decisions are far-reaching

these and all other references to the Almighty that run through our laws, our public rituals, our ceremonies would be flouting the First Amendment. A fastidious atheist or agnostic could even object to the supplication with which the Court opens each session: "God save the United States and this Honorable Court."

WE WOULD HAVE TO PRESS the concept of separation of church and state to these extremes to condemn the present law on constitutional grounds. The nullification of this law would have wide and profound effects. A Catholic student applies to his teacher for permission to leave the school during hours on a Holy Day of Obligation to attend a mass. A Jewish student asks his teacher for permission to be excused for Yom Kippur. A Protestant wants the afternoon off for a fam-

ily baptismal ceremony. In each case the teacher requires parental consent in writing. In each case the teacher, in order to make sure the student is not a truant, goes further and requires a report from the priest, the rabbi, or the minister.

The teacher in other words co-operates in a religious program to the extent of making it possible for her students to participate in it. Whether she does it occasionally for a few students, regularly for one, or pursuant to a systematized program designed to further the religious needs of all the students does not alter the character of the act.

WE ARE A RELIGIOUS PEOPLE whose institutions presuppose a Supreme Being. We guarantee the freedom to worship as one chooses. We make room for as wide a variety of beliefs and creeds as the spiritual needs of man deem necessary. We sponsor an attitude on the part of government that shows no partiality to any one group and that lets each flourish according to the zeal of its adherents and the appeal of its dogma.

When the state encourages religious instruction or co-operates with religious authorities by adjusting the schedule of public events to sectarian needs, it follows the best of our traditions. For it then respects the religious nature of our people and accommodates the public service to their spiritual needs. To hold that it may not would be to find in the Constitution a requirement that the government show a callous indifference to religious groups. That would be preferring those who believe in no religion over those who do believe.

Government may not finance religious groups nor undertake religious instruction nor blend secular and sectarian education nor use secular institutions to force one or some religion on any person. But we

and no constitutional requirement which makes it necessary for government to be hostile to religion and to throw its weight against efforts to widen the effective scope of religious influence.

The government must be neutral when it comes to competition between sects. It may not thrust any sect on any person. It may not make a religious observance compulsory. It may not coerce anyone to attend church, to observe a religious holiday, or to take religious instruction. But it can close its doors or suspend its operations as to those who want to repair their religious sanctuary for worship or instruction. No more than that is undertaken here.

THIS PROGRAM MAY BE unwise and improvident from an educational or a community viewpoint. That appeal is made to us on a theory, previously advanced, that each case must be decided on the

basis of "our own prepossessions." Our individual preferences, however, are not the constitutional standard. The constitutional standard is the separation of church and state. The problem, like many problems in constitutional law, is one of degree.

In the McCollum case the classrooms were used for religious instruction and the force of the public school was used to promote that instruction. Here, as we have said, the public schools do no more than accommodate their schedules to a program of outside religious instruction. We follow the McCollum case. But we cannot expand it to cover the present released-time program unless separation of church and state means that public institutions can make no adjustments of their schedules to accommodate the religious needs of the people. We cannot read into the Bill of Rights such a philosophy of hostility to religion.



IN THE HEBREW BIBLE the last 12 books of the Old Testament form a single volume which is known as "The Book of the Twelve." The Latin writers gave them the name by which they are known in modern languages, that is, the Minor Prophets, this "on account of their brevity as compared with those which are called the Major Prophets because of their ampler volumes." The books were written by different authors at various times and addressed to distinct classes of readers. These prophets were men whose function was not primarily to predict the future, but to speak for God and to reveal his will and purpose. Some of them were concerned with the life and fate of the Northern Kingdom, Israel; others with the Southern Kingdom, Judah. As to the time of their composition, the first six, Hosea, Joel, Amos, Obadiah, Jonah and Micah, have been classified as belonging in general to the period when Assyria was in power; Nahum, Habakkuk, Zephaniah to the later Assyrian and particularly to the Babylonian period, while Haggai, Zechariah and Malachi have been assigned to the Persian period and to the time following the Exile.

—CHARLES R. ERDMAN in *Your Bible and You* (Winston)

DR. FRY REPORTS ON JAPAN

By RICHARD T. SUTCLIFFE

ULCA president finds that Japanese Christians have consecrated leadership and a fine opportunity to gain in numerical strength

FEW NATIONS HAVE BEEN under the critical scrutiny of humanity's microscopic eyes as has Japan during the past decade . . . since the start of World War II, she has undergone constant analysis on matters political, military, economic and geographic.

None of the analysts has been more matter of fact yet more kindly and sympathetic than one about to report to the United Lutheran Church in America on the state of the Lutheran Church in Japan.

He is ULCA President Franklin Clark Fry, just back from a month-long airplane-jeep-motorcar-train inspection tour of the Land of the Rising Sun. In the process, he had "unique" interviews with Korea's President Syngman Rhee and Japanese Emperor Hirohito.

THE GREATEST STRENGTH of the Japanese Lutheran Church, said Dr. Fry, "is its appeal to youth." Japanese young people are "wide open" to new ideas. (The war and subsequent period of occupation helped!)

Many of these young people are interested in the Christian church. In fact, a "clear majority" of the church attendants observed by the ULCA president was made up of persons of student age. He estimates that "possibly 75 per cent of the attendance at the two 60th anniversary rallies of the Lutheran Church of Japan was under 25 years of age."

But many of these young people are "inquirers" rather than "believers." Looking for something "fresh" and with a new approach, these youth—few of them married—attend services to learn about Christianity.



DR. FRY AND LAYMAN

The leadership is good

This, according to Dr. Fry, "is a temporary weakness, too!" The Japanese Church needs "more established, settled people who normally give stability to the church."

As a casual visitor to Japan, Dr. Fry gained the impression that the old, established religions (Shintoism, Buddhism, etc.) are "not understood" by the Japanese pagan people, even those who worship at the shrines with a degree of regularity.

"I asked people going into the shrines 'Why do you do this?' and 'What does this particular gesture mean?' and even most older people could give me no answer."

"If some of the youth, wide open to new ideas, are 'inquirers' in the church, the same can be said of some of our young people's reaction to Communism," commented Dr. Fry. These other young people "investigate Communism just as they are 'inquiring' about the Christian faith."

The ULCA president cautioned against forming the impression that this awakening to new democratic ideas is something brand-new in the Japanese make-up. The trend actually began several years before the start of World War II and does not fully represent a "flowering of new seeds just recently planted."

"There are some who strongly suspect that the Japanese invasion of Manchuria may have been caused by Japanese nationalists and militarists who feared a growing liberal spirit in their country."

THE ULCA PRESIDENT was impressed with the spirit of consecration on the part of the leaders of the Lutheran Church in Japan. All but one of the churches damaged or destroyed during the war have been repaired and restored. In many cases, the Board of Foreign Missions has allocated nine-tenths of the necessary funds, the other tenth being raised by the Japanese themselves.

This provoked the question, "How is the Japanese sense of stewardship?"

"Stewardship in Japan needs to be strengthened," said Dr. Fry. "In financial contributions to his church, the average Japanese Christian has not yet risen to a high enough standard of giving."

"In the Japanese shrines I visited," said the president, "I noticed that large boxes had been placed inside each shrine. They are designed to receive the contributions of those coming to worship. The top of each box has wooden slats through which the contributor drops his gifts. Naturally,

I could look through the slats and see the Japanese money lying on the floor of the box."

"The largest single contribution I saw was 10 yen (amounting to three American cents). The typical contribution appeared to be a yen (360 yen make one American dollar) or 50 sen (a sen is half a yen)."

WAS THE LEADERSHIP of the Japanese Lutheran Church good, I wanted to know.

"The leadership is good and sound," Dr. Fry said. "Intelligence and ability are to be found in both ministers and laymen."

"The Christian church in Japan has been developed from the top down. By the *top* I mean the intelligent people, the professional person. The Lutheran Church in Japan, therefore, is strongest in the cities where we have a majority of our congregations. Conversely, it has been slower to appeal to the rural people; we have fewer congregations in rural Japan."

How about the growth of these city and urban congregations?

"When you realize that only 5,000 of the 84 million Japanese are Lutherans, you might not think they've grown very much. Part of this impression may result from the fact that the population has increased so rapidly.

"When one of the oldest Lutheran missionaries still in Japan went out some 40 years ago, there were 38 million Japanese. Japan's net population growth in 1951 was a million and a half. Aggregate growth of Japanese Christians (Protestants and Roman Catholic) was 50,000.

"Yet," said the ULCA president more optimistically, "Christianity is gaining in power. The Christian influence there is far out of proportion to the number of converts."

LEADERS OF THE Japanese Lutheran

Church are aware of the weakness of their church outside the cities, but they often hesitate to go into the poor rural areas where new congregations could not be expected to become self-supporting for many years to come.

Part of these fears are based, said Dr. Fry, on a fear that American Lutheran grants-in-aid might taper off as the United States and Canada began becoming more and more involved with their own particular problems in church finance and benevolent giving.

Too, he said, perhaps a tendency on the part of the American churchmen and missionaries to encourage self-support may occasionally have created the false impression that "we Lutherans might pull out long before the job was done." Dr. Fry said he assured the Japanese Lutherans that such was not the case . . . in fact, it was far from any American Lutheran's thoughts.

DR. FRY wasn't at liberty to say very much about his interview with Emperor Hirohito, having been admonished just prior to meeting His Imperial Majesty that under no circumstances was the subsequent conversation to be quoted.

He could say that he'd been informed that he was the first Protestant churchman ever to be received by the emperor. In Japan, that is quite a distinction. It was especially meaningful to Japanese Lutherans who feel their numerical insignificance. For their president to have audience with the emperor lifted them into the clouds!

He was also willing to comment that the emperor spoke "with amazing frankness" on the issues of peace. Dr. Fry added that he put in a good plug for world Lutheranism.

THE MATTER OF CHRISTIAN stewardship is not being forgotten nor set aside,

Dr. Fry said. In Kurume, Missionary Lloyd Neve passed along information about a small group of eight or ten new Christians who agreed to tithe. After studying the matter and talking it over (as Orientals do) they made a promise to each other and to God to set aside a tenth of their meager income for the church. Other encouraging instances might be reported.

Aware of the high degree of development in the fields of stewardship and foreign mission promotion, Japanese churchmen have had a number of promotional pieces and illustrative material translated from English into Japanese for distribution among Japanese Lutherans.

As for future co-operative efforts between American-Canadian and Japanese Lutherans, Dr. Fry believes "evangelism should be the primary emphasis more than institutional education."

"The opportunity now is for direct winning of souls to Christ. During the period of occupation, there has been an unusual spirit of receptiveness to Christianity (a western religion in the Oriental's mind) throughout Japan.

"Although I cannot believe that this pendulum will swing to extreme nationalism, all informed people are of the opinion that with the advent of Japanese independence, nationalistic feeling will be stronger than during the recent past. This may make harder going for Christianity for a time."

ALL IN ALL, Dr. Fry saw in the youthful Japanese Lutheran Church "much hope" for a virile future. In light of the consecrated zeal on the part of United Lutheran missionaries added to the dedicated leadership of the Japanese Lutheran Church, his report to the church this spring can be nothing less than "highly favorable."

Prayer Saved Their Marriage

By HAROLD L. CREAGER

They had tried everything else, but finally they found the one force that could help them solve their problems

THEIR MARRIAGE WAS NOT going well. Both Alice and John were quick-tempered, proud, and inclined to be selfish and self-centered in their attitudes. They found that the problems involved in learning to live together were numerous and difficult, the process of adjustment slow and not very successful, the clashes frequent and serious. Differences of opinion grew into disputes, arguments flared into senseless quarrels.

Tensions built up until finally they reached the breaking point. One evening after a particularly violent quarrel, Alice screamed, "I won't take it another minute. I'm going home to mother."

WHEN SHE HAD GONE upstairs to pack, John slumped in his chair, unhappy, despondent. As he brooded over the whole situation, a memory from his childhood home came to him. He started to rise, then sank back, muttering, "What's the use?"

But the thought kept nagging at him, and finally he went upstairs. "At least it can't make things any worse," he thought.

"Alice, I've been thinking about something," he said.

She glared at him in silence.

"I don't believe that either of us wants this to be all washed up, do we?"

"No-o."

"Well then, maybe it isn't altogether hopeless. You know, there is one thing we have not tried."

Silence again. Then, reluctantly, she said, "What is that?"

"We have never prayed together."

The silence became thoughtful, less hostile. "I wouldn't know how," she said.

"Neither would I!"

Another silence. Then, "Maybe we could just ask God to help us somehow."

"Maybe He could make us more patient."

"And willing to admit that at least part of the fault is in each of us, and not entirely in the other."

"Shall we?"

HESITANTLY, SILENTLY, they knelt together. And a little later Alice said, "I guess I won't go home right now after all."

The next evening Alice said, "Shall we do it again?" And again they knelt together. Thus clumsily, self-consciously, but with new determination and hope, they began building a habit. And the quarrels became less frequent and violent.

One day an argument threatened to become serious. But in the midst of a hot tirade John suddenly stopped, and said, "We aren't getting anywhere this way—why don't we pray?"

With a lopsided grin at each other they got down on their knees. It is difficult for people who are kneeling to fight; a person can't very well be angry when thinking about God. A little later the particular difference that had precipitated that quarrel was discussed calmly and sensibly, and a solution was reached.

They are still together.

FIVE MAKE A FAMILY



—WHEN DO WE START?—

THE EARTH WAS SOFT and easy to work after the rain. Hoeing around the young plants was fun, with Susie picking up the stray bits of crab grass and weeds in my wake.

"Not too close," Dan warned over my shoulder. "That hoe is sharper than it looks."

"Who's doing this?" I laughed. "What makes you think my handiwork won't be just as good as yours?"

"Anything I say will be used against me. I can see that! Oh, well, I'm just feeling guilty about leaving you to finish. If Pastor Ittel hadn't made such a point of my being at this evangelism committee meeting this evening—"

"But without you it just wouldn't go right," I teased. "The mighty Melton.—That's it! Mighty Mouse Melton!"

"Mighty Mouse Melton! Mighty—" Susie took up the refrain till her father caught her and tossed her high in the air.

"You're a disrespectful child," he informed her. "Don't you know only wives are allowed to talk like that? And even they have to be careful or they have to pay a penalty. See? Like this!" Holding Susie in one arm, he caught me up in the other, pressing our faces together. "Now, are you going to treat the head of this house with respect, or do I have to kiss you both?"

THE HEDGE AROUND our yard is fairly high and at this hour of the evening the neighbors on both sides are almost certain to be on the front porch. We were so sure our foolishness was unobserved, Dan

and I jumped like a couple of youngsters caught in the cookie jar when Mabel Larsen's voice said, "Well, this is a happy Christian family! You should give demonstrations."

"I have a wife-beating act that's good, too," Dan carried it off pretty well. The red on his face might have been sunburn for all she could tell. "Want to see it? Oops! Sorry but I'm due at the church. See you gals later."

He hurried off. "He'll hate me if you tell him, but that husband of yours is positively sweet."

"Oh, no," Susie assured her. "I call him that. He likes it."

"Of course, he does, cherub. Grown-ups do a lot of just—talking, don't they?"

"Yes.—Well, I must get back to my work. Come on, Mama. You hoe."

"No, dear, we'll finish in the morning. I want to talk to Mrs. Larsen now."

"Go ahead," Mabel urged. "I can talk while you work."

"Well.—There is just this little bit Dan couldn't do before he went down to the evangelism committee meeting at the church. They're trying to do something about the 'summer slump.' Though what you can do about it I don't know. People go away. People have company. But maybe the men will think of something for the ones who just plain don't want to get dressed for church in hot weather."

"FUNNY, I CAME to ask you to be my partner to do some calling during the summer slump. Maybe the two things will go hand in hand. You know, our calling

IN CASE YOU JUST CAME IN—

"Five Make a Family" is a continued story of experiences of the Meltons, a typical family such as you might find in any of our congregations. Mr. Melton is a mail carrier. Mrs. Melton has her hands full in keeping up with their three children—Susie (age four), Peter (seven), Karen (ten).

will remind some folks the church is still here—in case they have forgotten."

"Look, Mabel," I gave a lunge with the hoe that cut one plant off at the root, but I was too upset to care. "I cannot, simply cannot, do one more thing. I feel I should help with vacation school because our own children will be getting the benefit and it hardly seems fair to refuse to do what I can. But surely there are others in the church who can help on this kind of thing."

"Wait a minute. As my Bob is forever saying, 'don't race your motor till you hear what it's all about.'"

"I've heard. Mrs. Schmidt was telling me all about the meeting last week. I know the idea is to have every woman in the church do some one job, but try to keep it down to one job. The plan is good and the visiting is fine but I am not going to be one of the ones to do it."

"For goodness sake, put down that hoe before you ruin all Dan's hard work," she laughed. "You make me nervous."

I LAUGHED TOO. "There," I gave a final dig at the soil, "that's that for the present. Susie, go tell Karen and Pete to come back to our yard when the street lights go on.—Sorry to get so vehement."

"I know just how you feel. I'd feel the same way if the whole thing had to be done immediately. But we have a good long list of visitors so no one needs to make too many calls and the calling can be spread out over the whole summer.

We don't need to hand in a report till the end of August. Doesn't that sound better?"

"Better but not good. When I think of all I have to do in the next little while I could just dig a hole and pull it in after me."

"I know. I just couldn't do anything more right now either. In fact, I'd have asked you earlier in the week if I hadn't been so up to my ears I couldn't get to it. You see I'm looking after Esther Coyne part of the time. Her operation turned out to be almost an excavation and it will be a while before she's running in high gear again."

"Esther Coyne? But I thought you didn't speak to her?"

"She didn't speak to me for a time, but Dr. Thomas didn't know that. He just knew we used to be friends and when her husband had trouble getting anyone to help, the doctor called me without saying anything to them. I didn't know what sort of reception I'd get when I went in, believe me. But I believe they were really glad just to see me, aside from my being a help. The whole thing had been pretty silly."

"Most misunderstandings like that are really more silly than anything else, don't you think?"

"This one surely was. Perhaps I'll tell you about it some day.—Then again perhaps I won't. I'm glad it's patched up."

"Do you go over every day?"

"Part of the day.—Now, about visiting with me. You're sure you can't?"

"Of course, I'm not sure I can't! Don't you know I make the loudest noises when I'm trying to convince myself that I'm right? If this every-woman canvass works out, it will save those of us who are called on all the time and it will interest those who are on the half-hearted side.—When do we start?"

There's a Limit on How Much We Ought to Give

But the limit Paul put on giving is a lot higher than most of us are willing to go. This is a practical matter that deserves careful study

SOMETIMES PEOPLE expect to find too much in the Bible. That is, they want the Bible to provide them with accurate scientific data as to the moment at which Creation began. They want it to prescribe specific rules about their recreation, or their eating and drinking habits. They want it to tell them, even if it takes some clever human maneuvering, the prophecy of the invention of the airplane, and who will fight whom in the next war, and precisely the day and the hour when our Lord will come again.

But most people, judging by general Bible-reading habits, don't expect the Bible to tell them *anything*. Neither attitude is fair toward Scripture.

EVIDENTLY the practical implications of "loving your neighbor" were a sufficiently important part of "instruction in righteousness" to merit a fairly detailed pattern of giving. This may surprise some of us. Perhaps we have thought of the real, genuine, original Christian love of neighbor as being a purely spontaneous type of thing that just naturally flowed from the early Christians. A spontaneous action that needed no prodding, that adhered to no system; in fact, a little on the haphazard side.

There are sincere, devout Christians today who think that benevolence budgets and Lutheran World Action quotas are a modern innovation that doesn't fit into the real spirit of Christian giving. Let's see what Paul says about it.

IT SEEMS THAT THE necessity for Christians to share with one another began with the very first generation of Christians. And here are some of the "rules" that Paul laid down for that sharing.

First, it is a Christian's duty to share with other Christians in need. In that ninth chapter of Romans, he classes it as a part of the genuine Christian love, the break with evil. It is listed along with returning good for evil, remaining constantly at prayer, living together in harmony, forgetting all thoughts of vengeance.

Secondly, sharing with other needy Christians should be carried on systematically. In his letter to the Christians at Corinth, Paul advises them to set aside their money regularly (the first day of the week). Otherwise, they will have to have a big "drive" after he gets there.

Distribution of the funds would be supervised by one of their own members, with Paul's approval. (Is it possible that the modern protest, "But how do I know my money or my clothes actually get to the people that need it?" was first uttered by some skeptical Christians at Corinth. Our own Lutheran World Relief representatives, and the Hilfswerk people, and others in similar work, are the modern contemporary of their "whomsoever ye will approve.")

THIRDLY, PAUL SAYS there is a limit to what Christians are expected to give. That sounds encouraging.

Now concerning the contribution for the saints: as I directed the churches of Galatia, so you also are to do. On the first day of every week, each of you is to put something aside and save, as he may prosper, so that contributions need not be made when I come. And when I arrive I will send those whom you accredit by letter to carry your gift to Jerusalem. If it seems advisable that I should go also, they will accompany me.

I CORINTHIANS 16:1-4

And in this matter I give my advice: it is best for you now to complete what a year ago you began not only to do but to desire,

so that your readiness in desiring it may be matched by your completing it out of what you have. For if the readiness is there, it is acceptable according to what a man has, not according to what he has not. I do not mean that others should be eased and you burdened, but that as a matter of equality your abundance at the present time should supply their want, so that their abundance may supply your want, that there may be equality. As it is written, "He who gathered much had nothing over, and he who gathered little had no lack." II CORINTHIANS 8:10-15

Read also ROMANS 12:9-13

You see, these people who insist we must place a "ceiling" on our benevolence budgets are quite right. We cannot go on increasing them and increasing them, year after year after year. (Special author's request to trustees: Please do not quote this paragraph at your next meeting, until you have read the whole piece.) Here is Paul's "ceiling": "After all, the important thing is to be willing to give as much as we can—that is what God accepts, and no one is asked to give what he has not got. Of course, I don't mean that others should be relieved to an extent that leaves you in *distress*. It is a matter of *share and share alike*."

In other words, if we have meat to put on our tables seven days a week, and the homeless *Volkdeutsche* has it one day in two weeks, we aren't expected to send our whole seven days' supply—only share and share alike! If we have enough money to dress our children not only comfortably, but really very well, we aren't expected to send all of it to the naked children of other Christians—share and share alike!

PAUL PUTS A "CEILING" on Christian charity, but it is a ceiling that requires the support of four walls of the grace of God operating with us, built on a foundation of loving God above all things and our

neighbors as ourselves; the shifting sands of self-interest will never hold up Paul's "ceiling."

Then, as Paul closes his paragraphs on sharing, the reader has almost an uncanny feeling that his words are more meaningful for twentieth century Americans than they were for the Corinthians. I am going to quote them directly, because nothing I could say about them could add to their clarity of meaning: (*Phillips translation*)

"The more you are enriched by God the more scope will there be for generous giving, and your gifts, administered through us, will mean that many will thank God. For your giving does not end in meeting the wants of your fellow-Christians. It also results in an overflowing tide of thanksgiving to God.

"Moreover, your very giving proves the reality of your faith, and that means that men thank God that you practice the gospel that you profess to believe in, as well as for the actual gifts you make to them and to others. And yet further, men will pray for you and feel drawn to you because you have obviously received a generous measure of the grace of God.

"Thank God, then, for His indescribable generosity to you!"

Personal Problem Clinic

Marry now

QUESTION: My daughter, 20, has me worried sick. She has been going with a young man who is all right in some ways—industrious and thrifty—but whose possibilities seem quite limited. He is 21. He quit high school before graduation and now has a fair job with a manufacturer of dental supplies. The girl is a high school graduate and has a nice position with the local welfare office. Now they want to get married.

Two things disturb me very much. Lois has always had everything aplenty. Our income has been good, and we have been generous with her and with the other children. Bob has never been accustomed to having much, isn't very much at home in social groups, and his job is only mediocre. He won't be able to maintain Lois in the manner to which she has been accustomed. I just can't think of it as a good match.

The other disturbing factor is that Bob will soon be called into the service. What then will happen to the marriage?

I am opposed to the marriage on both short-term and long-term grounds. I don't want to hurt the girl, but perhaps I have already, for I have spoken to her pretty plainly. Each time I talk to her she gets more obstinate. There ought to be some way to stop their affair.

REPLY: Disparity of economic status and income may become a source of disharmony, but it need not be so. That depends upon the maturity and good sense of the partners, the guidance they have received, and the interference or non-interference of their elders in a couple's affairs.

It is important in such situations that all cards be placed on the table and the matter be discussed by the couple from all angles before final commitments are made. If both can accept the situation, be willing to live within their means, and cheerfully agree to the necessary sacrifices, without grudging or complaint, the danger will be greatly reduced. Love some-

times exacts heavy sacrifices, but it is worth all of them, if they are undertaken intelligently and in the right spirit.

The question of marrying or not marrying before a boy enters the service is nationwide. There have been success and failures both ways, depending upon the kind of persons involved and other circumstances. The couple may be helped by lining up the advantages and disadvantages in opposite columns, studying them, and reaching a conclusion on the basis of the over-all picture. Of course, it will be difficult to be objective in consideration of their mutual devotion.

Some couples could well marry now, whereas others should wait. They will have to decide for themselves in which classification they belong, after informing themselves adequately on all that is involved. Whatever the decision, parents ought to encourage and help them to make the choice work out successfully.

Electric train

QUESTION: Charles, who is now 10 years old, wants an electric train. I want to get it for him, but his mother objects. She believes he should have activities of a more creative nature, that a train will tend to keep him sitting around in the house too much.

REPLY: A train can call forth a great deal of activity and dramatic play if the boy is sufficiently interested in it. This will be particularly true if there is enough equipment to add variety to the play.

Such a set-up need not be thought of as suitable for play by the boy alone. It is adapted to co-operative play with other children, and therefore may become the occasion of learning to get along with others and to enjoy their company. If the boy's health is such that he needs more outdoor activities that fact must be considered. As a rule, however, with the opportunity provided children are likely to make a pretty good division of their time.

—EARL S. RUDISILL

Africans Have Problems

Africa: Continent of the Future. By George E. Haynes. The Association Press. 516 pages. \$3.50.

Some books are not as widely read as they should be. This is such a book, for here we have a study of a great continent coming to grips with its biggest problems. We as responsible world citizens cannot know enough about the tremendous social upheaval that is occurring widespread in many parts of Africa.

Dr. Haynes, an assiduous scholar, has read much of the literature about Africa for the past 20 years. So prepared, he made a survey trip of the continent as a consultant to the World Committee of the YMCA. Traveling extensively about Africa by air and road, he was able to have conferences with many responsible individuals and fairly representative groups. Thus he gained firsthand information from local leaders both African and European.

The problems as he saw them may be outlined as follows:

1. The first big problem is poverty, the outcome of a cycle of events involving low wages, malnutrition, unemployment. This foremost problem is especially acute in the urban and industrial areas where the stream of youth seeking their fortune provides workers far in excess of available jobs.

2. A second major problem is related to the lack of stability in the family, community, and tribal life brought about by the penetration of Western culture and by the migration of the young male population to the cities and industrial areas.

3. Tense racial relations is a third difficulty which has grown intensively in the last decade. There is a latent racial tension between African and European as well as between African and Indian in some parts of Africa. This tension has erupted and no doubt will erupt again and again in any of several widespread areas resulting in painful and angry strife. Christian fellowship between the races is necessary to break down the barriers of suspicion and misunderstanding and to establish a working rapport between people.

4. Another problem more or less interrelated with poverty is the African's chronic ill health due to endemic diseases such as

malaria, sleeping sickness, worms and leprosy as well as the recently imported plagues such as tuberculosis and venereal diseases.

The arrangement of the book into geographical or provincial divisions has led to considerable repetition, for which of these problems are not major concerns for the greater mass of all Africans? Yet if Mr. World Citizen wants to learn much about Africa: its land, its governments, its peoples and many other interesting aspects of its economic, religious and educational life; he will want to read all of this book.

Monrovia, Liberia EARL W. REBER

New Luther Study

Luther Discovers the Gospel. By Uuras Saarnivaara. Concordia. 146 pages. \$1.95.

This highly academic and scholarly work aims to throw new light on Luther's growth from medieval Catholicism to Evangelical faith. The author, a native of Finland, teaches at Suomi Seminary, Hancock, Mich. He traces the significance of Augustine, Staupitz, and Scripture in Luther's search for truth and salvation. Part Two of the work deals with Luther's early conception of justification and his final discovery of the gospel—the doctrine of justification by faith.

By exhaustive historical, literary, theological, and psychological analysis the author traces and explains the two great crises in Luther's life. While recognizing the results of other studies the author does not hesitate to question the findings of some of the foremost Luther scholars. The work is replete with quotations from the writings of Luther and also from secondary sources, of which

latter he lists ninety-six.

The author concludes that "the basic difference between Luther's pre-Reformation and his Reformation doctrine of salvation is to be found in the conception of the nature and essence of justification." Luther became the Reformer by discovering the true meaning of the written Word of God, particularly the Word concerning justification. The author dates the "tower experience" of Luther and probably has settled for all time this controversial question. The extent to which one can trust the literary products of an individual—in this case, Luther—for a correct psychological description of his inner experience will always remain a difficult problem. The present work minimizes this in favor of the historical and theological approach.

PAUL H. HEISEY

Newberry, S. C.

Law Among the Jews

Hebrew Criminal Law and Procedure. By Hyman E. Goldin. Twayne Publishers. 328 pages. \$4.75.

For the Christian lawyer practicing in a system of jurisprudence developed from the English common law—whose education probably included few references to Hebrew law more recent than the Old Testament—this book will have many interesting revelations. It is an excellent classification and summary of the rules and substantive law and procedure of a greatly advanced legal system, and generally reflects the stage of its development in the time of the Talmudic compilations (A.D. 200 to 500).

By then the rigors of the *lex talionis* (an eye for an eye) had in practice almost disappeared, and capital punishment, so generously prescribed in the Mosaic law, had become largely a dead letter. The increasing procedural protection accorded the accused made it more and more difficult to convict him of any crime on the long list which anciently called for death by burning, decapitation, stoning or strangulation. In part, these procedural developments represented a means of relaxing the Draconic laws of Leviticus, and, in part, they show

an exceptional awareness of the same basic rights which the American Constitution guarantees as "due process of law."

The right to confront the accuser, to cross-examine witnesses, to a public trial by a carefully constituted tribunal, to a retrial for after-discovered evidence, were all guaranteed. There were protections against hearsay testimony, conviction on circumstantial evidence, double jeopardy and testimony of persons legally incompetent by reason of tender years of close relationship to a party involved. Childless judges were disqualified from sitting in capital cases, for it was thought they tended to lack the quality of mercy. Perjury was effectively punished. Many other attributes of their laws show the Hebrews of that time to have attained a legal culture of high refinement in contrast to the common law which in a much later period employed the crudest forms of trial by ordeal and which dates its concern for basic civil rights from the Magna Charta of 1218.

Yet the Hebrew system remains essentially a curiosity of history, and speculation alone can suggest a reason. A theocracy which claims for its laws the sanction that they are divine or "eternal" or "natural" seems to find that the outgrown dogmas of the past, as Lincoln called them, are harder to shed than in a society which bases the secular law upon the consent of the governed, and eventually the theocracy will yield to the competition of a more flexible legal system.

H. OBER HESS

Norristown, Pa.

PEP TALKS

A Man and His God. By Russell J. Humbert. Abingdon-Cokesbury. 124 pages. \$1.50.

These 22 pep talks—the author calls them "spiritual vitamins," perhaps because they were originally delivered to a men's luncheon club—are aimed at men and men's groups. They provide good, practical advice about putting faith into action on the basis of sound Christian principles. Many leaders will find this volume valuable in planning devotional readings or talks for men's clubs, service clubs, and similar organizations.

Kentucky-Tennessee Wants Full-time President

By ROGER IMHOFF

Will meet in November to select first executive for full-time service. CHEY and World Action goals were met in full

AFTER A THREE-HOUR DEBATE pastors and delegates at the annual session of the Kentucky-Tennessee Synod voted to establish a full-time presidency to begin at the close of the year.

According to the vote, synod will meet again in November to elect the first full-time leader. It is planned that the new man will take office no later than Jan. 1. Since no successor was elected for Pastor G. D. Busch, Louisville, part-time president for the past two years, he remains in office according to the constitution "until a successor is named." The fall meeting is set for St. John's Church, St. Matthews, Ky., a suburb of Louisville.

Other officers, re-elected at the convention which was held Apr. 29-30 at First United Church, Memphis, Tenn., are: Pastor Day B. Werts, Ft. Thomas, Ky., vice president; Pastor John Keister, Jr., Nashville, secretary; Mr. Nellis Kraft, Louisville, statistical secretary; Mr. Phil Haag, Jeffersonton, treasurer.

"THE BIBLE IN DAILY LIVING" was emphasized in the messages by President Busch and Pastors Allan Hauck, Charles Strubel, Douglas Larson and Charles Maschek.

Synod upped its apportionment goal to the highest in its history, setting \$54,500 as the 1953 quota, a \$10 per capita. Nearly all the increase goes to the \$7,500 allotted for the salary and expenses of the full-time president. Another item calling for increased assistance is the summer leadership school set for July 6-12 on the campus of Centre College. Director for the school is

Pastor Strubel, and dean is Dr. Arthur Huffman of Louisville.

Synod heard ULCA representative Dr. Fred Hanes, president of the Indiana Synod, explain the causes of the church. Several facts especially emphasized were the possibility of establishing a Caribbean Synod and the giving of \$9.7 million for mission churches in the ULCA in the past 25 years.

LUTHERAN WORLD ACTION again went over its quota, this time by 103 per cent, according to Chairman Emmett Schmitt, Louisville.

Christian Higher Education Year appeal continues to receive emphasis, even though synod met its ULCA CHEY goal in full as of September 1951. More than \$7,000 has been paid on the additional Wittenberg College debt reduction goal of \$17,000. The Higher Education Committee has been asked to press forward until the final goal is reached. An innovation in college reports came when Dr. Clarence Stoughton, president of Wittenberg, introduced student Eugene Bolling from First Church, Memphis, to give his impressions of Wittenberg.

New congregations received are Trinity Church, Bellevue, Ky., and First Church, Shelbyville, Tenn. The latter was formed by Pastor Charles Irwin, who already served a parish of three congregations outside Shelbyville.

ULCA CONVENTION DELEGATES

Clergymen: Gerald D. Busch, Charles Strubel, John Keister.

Laymen: Albert Feldkircher, Nellis Kraft, Gray Parsons.



SERVICE in German was recently planned and conducted for ethnic Germans resettled in the Pottstown-Boyertown (Pa.) area by Pastor Eric Saul. Over 175 persons—including sponsors and friends of the newcomers—attended the service. These new Americans are rapidly being assimilated into the life of various congregations. Services are being held in German for the time being.

MARYLAND:

LWA Quota Raised During Lent; Summer School Slated July 20-26

HAGERSTOWN—Trinity Church, Hagerstown, met the LWA quota for 1952 through Lenten self-denial offerings. More than 1,000 pounds of clothing for LWR were shipped last month.

OVER 225 registrations marked the 24th Maryland Congress, WMS, held in Trinity Church, Hagerstown, April 26. Elected chairman was Edna Wagner.

WHEN MEMBERS of the Washington County Ministerial Association received Holy Communion at a service in St. Paul's, Funkstown, recently, the full Lutheran liturgy was used.

"SPIRITUAL SEMAPHORES" was convention theme of the Western Conference WMS in St. Paul's, Leitersburg. Elected president was Mrs. Raymond M. Miller.

VACATION CHURCH school workshops were conducted April 29 in Grace Church, Westminster, and on April 30 in St. John's, Hagerstown.

A PROCESSIONAL CROSS has been presented

to Trinity, Hagerstown, by the Altar Guild.

ST. PAUL'S, Mt. Winans, has dedicated a new altar, as a memorial to Layman Charles H. Leistner, who served 58 years as Sunday school superintendent.

WESTERN DISTRICT Luther Leaguers recently heard Pastor Roland W. Renkel.

LUTHERAN SUNDAY School Association, Western Conference, met in Elias Church, Emmitsburg, May 14. Theme: "The Bible in Teaching"; speakers: Dr. Jacob M. Myers, Gettysburg Seminary, and the Rev. William M. Horn, Parish and Church School Board editor; Sister Marie Stork, and Pastor-Youth Director Howard F. W. Reisz.

Summer School for Church Workers will be held at Hood College, Frederick, July 20-26.

CHRIST CHURCH, Hagerstown, has called Gettysburg Seminarian R. Richard Summer as pastor effective June 1.

ZION CHURCH, Williamsport, reported 32 boys and girls confirmed on Palm Sunday, largest class in the history of the church.

GRACE CHURCH, Westminster, has a parking lot across the street from the church.

TREASURER VIRGIL W. DOUB reports that, as of April 14, less than 20 per cent of the apportioned benevolence quota has been paid.

WILSON P. ARD

BRIEFLY SPEAKING

SEEN SOMEWHERE: "The reason why the Ten Commandments are short and clear is that they were handed down directly, not through several committees!"

Wagner College students recently heard a lectured on the Christian basis for marriage: "Are You Fit to Be Tied?"

Thanks to the writing abilities of Mrs. Sydney Piedot, Sunday school teacher and wife of a Trinity (Anniston, Alabama) church councilman, the church building fund is richer by \$100. When Mrs. Piedot recently entered a national "American Way" contest, she was asked to name her favorite charity; winning the local contest resulted in a \$100 check to her church building fund!

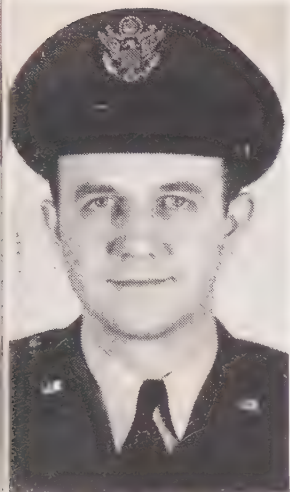
A Paducah, Ky., churchwoman was explaining to her pastor recently where her husband works: "He's got a job at the atomic confusion plant!"

When Dr. Glenn R. Frye, Hickory, N. C., Lutheran layman and physician, finds it necessary to identify himself to other Lutheran laymen, he usually quips: "I am Dr. Frye. When in the company of Dr. Franklin Clark Fry, I am known as the small Frye!"

The courage of a Los Angeles pastor recently made front page news. Pastor Edward Rice, pastor of Ascension (ALC) Church, discovered a man breaking the seventh commandment in his church. He got hold of his shotgun and held the man while his wife phoned police. When asked if he was not afraid of breaking the fifth commandment by the use of the gun, he said, "Oh no, the gun wasn't loaded."

A Swiss doctor, recently observing a group of American Lutherans at breakfast, commented kindly but pointedly: "You Americans eat so much! Some day you will be a race of giants."

When Dr. Robert Thureau, of St. John's Church, Kittanning, Pa., was called to serve on jury duty, he felt quite at home the first day he was sworn in: the presiding judge was a member of his church as was the court photographer and the court house librarian. Attorney for the defendant was a Lutheran; so were the first two witnesses—the borough engineer and a physician—who smiled a "hello" to their pastor as he sat in the jury box.



MAJOR VOIGT M. SINK, attached to the 4703 Defense Wing at Larson (Wash.) Air Force Base, was recently commended by his superiors for "outstanding" performance



OR "exceptionally outstanding achievement" Chaplain Col.) Luther W. Evans was recently awarded a certificate of achievement by his commanding general. He is stationed in Yokohama, Japan



CENTRAL



WATERLOO

1952

CROP OF



GETTYSBURG

UNITED LUTHERAN PASTORS

SASKATOON

SOUTHERN



HAMMA
NORTHWESTERN
PHILADELPHIA
CHICAGO



This month, 162 new pas-
tors are graduated from
nine ULCA seminaries in
the United States and Can-
ada. Last year there were
161 graduating seminarians.
Largest graduating class is
Gettysburg's 33. Others
range from Hamma's 30
(largest in the Ohio divini-
ty school's history) to
Waterloo's three. Only one
of the seven graduates of
Saskatoon Seminary is a
United Lutheran. For the
names of the 1952 crop of
ULCA clergymen and their
respective calls, turn page.



NEWS IN THE CHURCHES: CAMPUS

CENTRAL SEMINARY

Fremont, Nebr.

1951—10; 1952—11

NAME	CALLED TO
Myron K. Blackman	San Antonio, Texas
Robert J. Haut	Omaha, Nebr.
Paul E. Janson	Potter, Nebr.
Arno A. Lehmann	
Robert F. Lorenz	
Daniel C. Schroeder	Emerson, Nebr.
James A. Seiffert	Pacific Synod
George E. Steffens	Sacramento, Calif.
Norman H. Suhr	Verdon, Nebr.
Wilbur G. Volker	Wolbach, Nebr.
James A. Youngquist	Lakewood, Calif.

CHICAGO SEMINARY

1951—12; 1952—19

NAME	CALLED TO
Loy Cooperrider	Olney, Ill.
David Endres	Macomb, Ill.
Robert Engen	Manlius, Ill.
Norman Forde	Fort Worth, Tex.
Burnell Hartman	
Dale Knudsen	Los Alamos, N. M.
Larry Oestreich	
Burnell Peterson	*Denver, Colo.
Ralph Reidesel	Chaplain, U.S.A.F.
Daniel Rolik	
James Scherer	BFM (Japan)
Howard Schaar	
Rudolph Shintay	Skaneateles, N. Y.
Lester Slagle	
Norman Thalman	
John Walters	
Stephen Wise	
M. Theodore Zimmerman	Chaplain, U.S. Army
Don Zinger	Kansas City, Mo.

GETTYSBURG SEMINARY

1951—34; 1952—33

NAME	CALLED TO
Donald D. Anderson	Keyser, W. Va.
Maynard S. Barnhart, Jr.	York, Pa.
Herbert J. Buhler, Jr.	Arden, W. Va.
Albert R. Burkhardt	*Washington, D. C.
Paul E. Carl	*York, Pa.
Frederick P. Eckhardt	*New York City
Mervin S. Eyer	Chaplain, U.S. Army
Russell E. Fink	*Buffalo, N. Y.

J. Richard Fisher
George F. Haag
Robert E. Heffner
James B. Huntley
Neale O. Jensen
Alva A. Jordan
Robert L. Leshner
C. Edwin Musselman
John H. Myers
George E. Nein, Jr.
Robert E. Picking
Gerald H. Riedel
James M. Robbins
George R. Ross
Kenneth C. Senft
William M. Slee
Gordon J. Sperling
George E. Stover
William W. Stremel
Robert R. Summer
Gilson C. Waldkoenig
Charles W. Willson
Dixon A. Yaste
Donald R. Yost
Rea Mae Rentschler

HAMMA DIVINITY SCHOOL

Springfield, O.

1951—19; 1952—30

NAME	CALLED TO
E. Paul Barnhart	Azusa, Calif.
Robert B. Barr	Bolivar, O.
Nyle D. Borden	(Baptist Church)
Richard E. Boye	Lena, Ill.
Eugene J. Brown	(Methodist Church)
Charles A. Burkey	Loyal Oak, Ohio
Donald A. Clinton	Portland, Ore.
Frank Csaszar	Stoutsville, Ohio
Edgar Doering	
Charles A. Endter	California Synod
Kenneth Ferguson	BAM (West Indies)
Rufus R. Garrett	Roseville, Ohio
Donald C. Gillhouse	Temperance, Mich.
Raymond C. Gross	
Robert Haskell	
Robert Henkel	Indianapolis, Ind.
Frank H. K. Jogwick	*Dover, O.
Andrew Kolarovsky, Jr.	Upper Sandusky, O.
Philip S. Lambdin	*Silver Spring, Md.
Robert Long	Graduate work

*Altoona, Pa.
Carman, N. Y.
Mt. Kisco, N. Y.
Pittsburgh, Pa.

Monessen, Pa.
Bellevue, Nebr.
Dauphin, Pa.

Petersburg, Pa.

(Baptist Church)
Redwood City, Calif.
Tyrone, Pa.
Graduate Work

Concord, Calif.
Hagerstown, Md.
Erie, Pa.
(Evan. & U.B. Church)
Union Bridge, Md.
Bakersville, Pa.
(MA degree)

California Synod
BAM (West Indies)
Roseville, Ohio
Temperance, Mich.

Indianapolis, Ind.
*Dover, O.
Upper Sandusky, O.
*Silver Spring, Md.
Graduate work

The Lutheran

Tobey D. Lytle	Wheeling, W. Va.	Herman J. Meiburg	Hasbrouck Heights, N. J.
August W. Mueller	BAM	Peter W. F. Nodyne	North Bergen, N. J.
Charles P. Seltzer	Easton, Md.	Charles E. Pope	
Harry L. Snyder	Lorain, O.	Graham T. Rinehart	Berwick, Pa.
Donald W. Stoughton	Battle Creek, Mich.	Walter E. Sabins	BAM
Robert P. Stroup	Corydon, Ind.	Donald R. Schaeffer	Reiffton, Pa.
James R. Stull	Medical missionary	James B. Slingluff	Ringgold, Pa.
John F. Torrence	Stone Creek, O.	Walter G. Smihula	
James O. Woodward	Madison, Ind.	Donald A. Steward	Mt. Zion, Pa.
Juergen Wulff	Germany	William R. Summer	*Norristown, Pa.

NORTHWESTERN SEMINARY

Minneapolis, Minn.

1951—28; 1952—20

NAME	CALLED TO
Robert L. Bartsch	Wisconsin Dells, Wis.
Ralph L. Erickson	Pittsburgh, Pa.
Lloyd W. Franke	Minot, N. D.
Stephan T. Guttormsson	Cavalier, N. D.
Warren Z. Host	Dresden, N. D.
Walter R. Keim	Chaplain, U.S.A.F.
Dennis K. Koch	BFM (Japan)
Maynard H. Kragthorpe	Portland, Ore.
Robert M. Law	BFM (India)
Ralph G. Loges	Northwest Synod
Russell O. Luke	Seattle, Wash.
Donovan A. Myers	Cannon Falls, Minn.
Walter W. Mattson	BFM (Japan)
Stanley E. Olson	Yuma, Ariz.
John H. Schulz	Minneapolis, Minn.
Jerome J. Vavrin	Northwest Synod
Frederick J. Wolff	Hoisington, Kan.
Robert S. Wilch	Spokane, Wash.
Olin S. Nordsletten	Ft. Atkinson, Wis.
William W. Williams	*Minneapolis, Minn.

PHILADELPHIA SEMINARY

1951—35; 1952—27

NAME	CALLED TO
Carl Berkobin	Camden, N. J.
Kenneth Crumpton, Jr.	*Norfolk, Va.
Richard T. Ebel	Oswego, N. Y.
Roy J. Enquist	Fellow, Phila. Sem.
Paul S. Fisher	New Ringgold, Pa.
Franklin D. Fry	Brooklyn, N. Y.
Ernest H. J. Hoh, Jr.	Renovo, Pa.
Laurence G. Horn	Roslyn, Pa.
Morris F. Houck, Jr.	Jacksonwald, Pa.
Frank C. Jones, Jr.	Atlanta, Ga.
Wesley K. Kimm	Bronx, N. Y.
Walter G. Marz	*Charlotte, N. C.

Donald A. Steward	Mt. Zion, Pa.
Frederic J. Teichmann	*Norristown, Pa.
Warren E. Upton	Jamaica, N. Y.
Albert A. Ursin	Belle Vernon, Pa.
Alton H. Wedde	Torrington, Conn.
Theodore D. Weiskotten	Limerick, Pa.
	Poestenkill, N. Y.

SASKATOON SEMINARY

1951—5; 1952—7

NAME	CALLED TO
Harold Eriksson	Scandia, Alta.
Paul Eriksson	Shaunavon, Sask.
Irvin Hohm	Hanna, Alta.
Walter Kurtz	Rabbit Lake, Sask.
Lorne Nadiger	Yelm, Wash.
Edward Niebergall	Brandon, Man.
David Schaefer	

SOUTHERN SEMINARY

Columbia, S. C.

1951—14; 1952—12

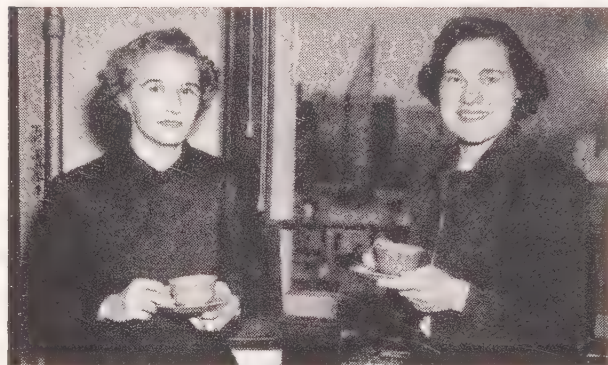
NAME	CALLED TO
Keith J. Beam	Gibsonville, N. C.
Raymond M. Bost	Spartanburg, S. C.
Harry L. Gruber	Newton, N. C.
Richard M. Hollinger	Fairfax, S. C.
Oscar K. Knight	Lincolnton, N. C.
John D. Lindler	Hendersonville, N. C.
Earl H. Loadholdt	Johnston, S. C.
Karl M. Park	Leesville, S. C.
Harry L. Rau, Jr.	Elberton, Ga.
George G. Robertson	East Spencer, N. C.
Guion T. Weddington	BFM (India)
William F. Wingard	Columbia, S. C.

WATERLOO SEMINARY

Kitchener, Ont.

951—4; 1952—3

NAME	CALLED TO
Ralph Huras	
Fred Little	
Donald Stewart	
* Called as Associate or Assistant Pastor	



WMS-ULCA Treasurer Gretchen Becker (left) greets Miss Josephine Darmstaetter, newest WMS-ULCA staff member on her arrival on seventh floor of Philadelphia's Muhlenberg Building. Miss Becker, formerly in the cost accounting department of Carbide Chemical, Charleston, W. Va., joined the staff in December; Miss Darmstaetter, formerly counselor in the junior high schools of Lancaster, Pa., assumed her new duties April 1

PENNSYLVANIA:

Stormy ACCC Convention Hears Charges of "Pro-Socialism" in Churches; Moyer Elected President at Wilkes-Barre Conference Centennial Session

SCRANTON—In a resolution adopted at the closing sessions of the American Council of Christian Churches here, the Presbyterian and Methodist churches were charged with promoting socialism in the Sunday school literature. Denunciations flew thick and fast at the convention.

The Presbyterian Church was accused of publishing literature "wherein the trustworthiness of the Scriptures is undermined, miracles of the Bible are denied and revolutionary propaganda of socialism is offered under the guise of the Kingdom of God."

Methodist literature, the resolution said, contains information "wherein the deity of Christ, His blood atonement and literal resurrection are questioned, and the program of the welfare state, government ownership of property and socialized medicine are approvingly presented. In one instance, Joseph Stalin was presented to the youth of the church as the servant of God and the common man."

The convention also condemned the labor union's closed shop as "inherently totalitarian and a violation of the liberties guaranteed by the Constitution."

President W. H. Bordeaux assailed "pro-socialist clergyman, notably those in the National Council of the Churches of Christ in

the U.S.A., many of whose leaders have been affiliated for many years with multiple Communist front organizations in this country," according to Mr. Bordeaux, "and no few of whose leaders are openly advocating socialism on the national and world levels . . ."

THE 100TH CONVENTION of the Wilkes-Barre Conference was held in St. John's Church, Mauch Chunk, on April 22. The Home Missions committee reported that several new mission fields on the territory are being explored. Action was taken authorizing appointment of a committee to look into the possibilities of a home for the aged. Officers elected were the Rev. William O. Moyer, Scranton, president; the Rev. Richard M. Rutter, Conyngham, secretary; the Rev. Henry C. Kraft, Noxen, treasurer; the Rev. William E. Dennis, Clarks Summit, statistician.

REDEDICATION SERVICES of Zion Church, Weatherly, were held May 4 and 7. Speakers were Dr. Emil E. Fischer, Dr. Arthur Getz, the Rev. William O. Moyer, and Samuel F. Stauffer, pastor.

WHILE THEIR PARISHES are without a pastor, members of St. Mark's and St. Paul's churches, Scranton, trained by Dr. G. H. Bechtold, executive secretary of the Board of Inner Missions of the Pennsylvania Ministerium, have been calling upon inactive members and prospects for membership.

PLANS ARE underway for the third annual retreat of the Wilkes-Barre Conference Brotherhood to be held at Camp Greenwood, Hauto, on June 28-29.

WILKES-BARRE Conference Luther Leaguers convened May 3 at Zion Church, Weatherly. Guest speakers were Dr. Richard C. Klick, Allentown, and the Rev. Celo Leitzel, of Philadelphia Seminary. Hannah Stewart, Beaver Meadows, was re-elected president.

AN ARCHITECT has been engaged by St. John's Church, East Mauch Chunk, looking forward to completion of their church interior.

A "STREELA SAMAJAM" (Telugu for an annual congress) was held by the Wilkes-Barre Conference Women's Missionary Society at St. John's Church, Wilkes-Barre, April 26. Fifty young women of the conference participated. Guest speaker was Isolde Eland, social worker at Ellis Island. An April shower of gifts for Sarah Snyder, missionary to India, totaled \$206.

WILLIAM O. MOYER

PENNSYLVANIA:

Eichner Named Conference Head;

Leaguers Elect Smith President

LANCASTER—The Rev. Myron Eichner, Ephrata, has been elected president of the Lancaster Conference of the Ministerium of Pennsylvania. He succeeds the Rev. James Harrison. Other officers re-elected are: Secretary, Lester Koder, Mt. Joy; treasurer, Harold Minnich, Denver; statistician, Eldred Stauffer, Myerstown. A new office—vice president—was created, to which the Rev.

Robert Koehler, Jr., Harrisburg, was elected. The conference met at St. Paul's, Penryn, which was celebrating its 200th anniversary.

Pastors Eichner, Koder and Minnich were elected to represent conference at the ULCA convention in Seattle this fall. Lay delegates are Dr. D. L. Biemesderfer, president of the State Teachers College at Millersville; Jacob B. Kreider, Ephrata; and George Lutenberger, Lancaster.

THAT THE FAITH of the church is secure in the hands and hearts of its young people was shown at the annual convention of the Lancaster Conference Luther League, held May 3 at Emmanuel Church, Lancaster. It was thrilling to hear the enthusiastic singing of this group of approximately 300 delegates and visitors. Conference League is the largest one in the Ministerium of Pennsylvania. Annamary L. Smith was re-elected president.

Dr. Henry H. Bagger, pastor of Trinity Church, Lancaster, informed his congregation (May 4) that he had consented to have his name placed before the Ministerium of Pennsylvania for the office of president of Philadelphia Seminary.

THREE CHURCHES, Trinity, Zion, and St. Stephen's, will unite in conducting a Choir Day Camp this summer under direction of the organists of Trinity and Zion churches. This is a new venture, although the three churches have conducted vacation Bible school activities together for a number of years.

ST. MATTHEW CHURCH received its 200th member at its fifth anniversary service May 4. The organizer of the church, the Rev. Robert R. Sala, now at Oak Ridge, Tenn., returned to deliver the sermon. During the afternoon the new \$25,000 parsonage was blessed.

ERNEST J. HOH, JR., pastor-elect of Zion Church, Renovo, and son of Emmanuel Church, Lancaster, began his ministry May 1. In accordance with custom of Pittsburgh Synod, he will be ordained in his home church in June. ERNEST J. HOH



PART of the group of 35 Lutheran laymen of Rochester, N. Y., who recently contributed several days of their time to renovate and decorate quarters for the new mission on Winton Road. Pastor Harold Sticht reported first service was held March 30. Building was purchased by Lutheran Extension Society of Rochester, which started mission in co-operation with Board of American Missions

INDIANA:

Lutherwald a Busy Summer Spot; Ziglers Feted Before Departure

Camp Lutherwald, synod's three-year-old camp on South Twin Lake, will be a busy place this summer. Camp Director Donald M. Dow announces that seven weeks of camping are scheduled this summer. Special conferences scheduled include a Luther League workshop, June 21-22; laymen's retreat, June 27-29; music conference, Aug. 17-20; and two Women's Missionary Society retreats, Sept. 10-12, and 12-14. Synod is raising \$36,000 for new buildings.

DR. AND MRS. VIRGIL ZIGLER, medical missionaries to India, were presented a 13 cu. ft. electric refrigerator and a portable sewing machine for their mission hospital just before they returned to India. The gifts were from Harlan-Springfield, Spencer-ville, St. Luke's, Ft. Wayne, and Antioch, Hoagland, congregations.

GETHSE'MANE CHURCH, Indianapolis, dedicated a new pipe organ on its 30th anniversary . . . GRACE CHURCH, Gary, dedicated a new organ at its 40th anniversary . . . ST. ANDREW'S, Speedway, celebrated its 10th anniversary by adding a second service Sunday

morning, dedicating a Sanctuary lamp.

ST. MARK'S CHURCH, Evansville, will contribute \$1,200 per year through the Sunday school to help support a missionary in the foreign field. Pastor Albert R. Swasko will attend the Lutheran World Federation meeting in Hannover, Germany, this summer.

ST. JOHN'S CHURCH, Edinburg, is being supplied by the Rev. Richard Rasmussen.

OUR SAVIOUR CHURCH, Ft. Wayne, will dedicate pews for its new church May 25.

ROBERT H. HEINE

ROCKY MOUNTAIN:

Denver Congregation Learns Lesson Of "Give and It Shall be Given . . ."

DENVER—"Give, and it shall be given unto you" was dramatically realized at the April meeting of the council of Messiah Church, Denver, when it authorized transfer of 40 adult members and 19 children to the new Holy Cross mission being organized in the Wheatridge suburb of Denver (Messiah had just given \$1,000 to the mission), and then a few moments later approved the application of 122 adults, with 53 children, who were received as new members in Messiah during Holy Week. The total Easter attendance

as over 3,000, and total offerings over \$5,700.

IN THE DENVER Community Chest campaign the highest rating, percentage-wise, went to the Lutheran Men's Group which scored 106 per cent in its solicitation.

IN BELEN, N. M., a \$40,000 parish building is being added to the church, with Layman Ed. Lupold serving as chairman of the committee.

ST. PAUL'S CHURCH, El Paso, Tex., has begun a special fund-raising campaign to pay off the new-church debt.

"OVER THE TOP" in LWA for 1952, and 7 new members is the record to date for First Church, Colorado Springs.

THE REV. BERNELL J. PETERSON, graduating from Chicago Seminary, will arrive in Denver the middle of June to become assistant pastor to Dr. Elmer W. Harner at St. Paul's Church.

A CHOIR FESTIVAL will be held at Gloria Dei Church, Denver, May 25.

OLIVER F. WEAVER

MIDWEST SYNOD:

Independent Churches for 50 Years,

Now Members of Midwest Synod

ST. JOHN'S, Scribner, and ST. PAUL'S, Glenvil, both "independent" congregations for over 50 years, made application for membership in the Midwest Synod, were received at synod convention.

MESSIAH congregation, Grand Island, recently broke ground for a new parish education building.

FIVE NEW parsonages are under construction: Blue Hill, Lanham, Ames, First, Hastings, and Zion's, Hooper.

Synod's Social Action Committee sent several letters to Lutherans in Nebraska before the primaries giving facts about candidates for public office.

MEMBERS of Friedens, Lincoln, recently surprised Pastor and Mrs. Herman Goede on their 25th wedding anniversary: the gift of a new living room suite . . . MEMBERS OF

ST. PETER'S, Pilger, dedicated a new organ.

MRS. MABEL FENNER, of the Parish and Church School Board, led vacation school workshops in synod recently.

PASTOR LESLIE CONRAD, executive secretary of the Luther League of America, was chief speaker at district Luther League meetings of Nebraska and Midwest Synods.

St. John's, Norfolk, will soon have new pews. The "pew fund" was started many years ago. When a flood destroyed part of the church several years ago, the money for the "pew fund" was borrowed. A few years later, after the fund had been restored, the congregation was forced to pay off their mortgage. Again the pew fund was "borrowed." Finally, after all other debts have been paid, the pew fund is being used for its original intent.

WORK on the Lutheran Student Center at the University of Nebraska is progressing. The first unit will soon be completed; the second unit will be an auditorium, built when funds are available. Cost of the first unit will be about \$100,000. Of this amount, the NLC has provided \$45,000. Lutheran churches in Nebraska are expected to contribute the rest of the money needed.

The Center will have a small chapel for daily use, office for the pastor, graduate assistant, and LSA Council, a lounge, library, kitchen and recreational facilities. There will also be a classroom for Christianity courses and Bible study, and an apartment. There are about 800 Lutheran students of NLC churches.

"THE OLD STONE CHURCH," erected near Auburn, Nebr., 85 years ago, was recently rededicated after extensive renovation.

MIDWEST LUTHER LEAGUERS plan two Bible camps this year, one at Niobrara State Park in Nebraska, and one near Lake Murray in Oklahoma.

MIDWEST AND NEBRASKA SYNODS are planning a united Stewardship emphasis this year. Workshops are planned for lay leaders, who will be "briefed," then sent to congregations of both synods. Chester Myrom, of the ULCA Stewardship Office, will help with the workshop meetings. LORIN J. WOLFF



INSTALLATION of Pastor William Behrens at Zion Church, Saddle River, N. J., was participated in by Synod President Edwin Knudten, Pastors W. H. Niebanck and Harold Haas

To understand the importance of the 1952 Lutheran World Federation assembly

EPIC OF FAITH

by E. THEODORE BACHMANN

96 pages 50c; 3 for \$1.00; 20 for \$5.00

A popularly written account of the background of Lutheran world co-operation and Lutheran World Action leading up to the organization of the Lutheran World Federation. A "must" for Lutherans wishing intelligent understanding

- (1) of the issues which will arise at the Lutheran World Federation Assembly in Hannover July 25 to August 3,
- (2) of the position of the Lutheran Church as it confronts world problems on the international level,
- (3) of the 51,000,000 Lutherans in the 51 churches of the Lutheran World Federation,
- (4) of how Lutheran World Action undergirds the Lutheran World Federation.

A limited edition will be printed; quantities cannot be guaranteed after June 1. Send payment with order to Lutheran World Action, 50 Madison Avenue, New York 10, N. Y.

VIRGINIA:

Norfolk Church Welcomes DPs;

Konnarock Home Dedicated May 4

ROANOKE—Many thrilling stories have been told of the folk who have sought freedom from Russian tyranny. Perhaps none of them has been more interesting than the story of Mr. and Mrs. Arvid Kuun, who with their family and 11 other persons left Estonia in a 37-foot sloop and after 127 days landed at Little Creek, near Norfolk. Their story is told in *Sailing to Freedom* by Voldemar Veedam, recently published.

Mr. and Mrs. Kuun and their eldest daughter were among the 47 new members received into First Church, Norfolk, just before Easter. In the group received were two families from Latvia, one from Finland, and one from Germany. Fourteen states and the District of Columbia also were represented in the 47.

THERE WERE BIG doings in Konnarock May 4-6. Konnarock is the center of the Southern Mountain Mission work, guided and supported by the Board of American Missions. Here are located the Konnarock Training School for Girls, the Iron Mountain School for Boys, and the Medical Center under the direction of senior medical missionary, Dr. Heinz C. Meyer.

On May 4 Dr. J. Luther Mauney, president of the Virginia Synod, dedicated the new \$18,000 home for the senior medical missionary and his family. Dr. Fred C. Wiegman, Akron, Ohio pastor, and a member of the Board of American Missions, made the dedication address.

That morning outstanding churchmen filled the pulpits of the surrounding Helton and Konnarock parishes. Dr. F. L. Conrad, president of the North Carolina Synod, preached at St. Matthew's; Dr. Wiegman was at Messiah; Dr. R. H. Gerberding, executive secretary of the Board of American

missions, was at Ivy Grove; Dr. Paul Andrew Kirsch, Board of American Missions secretary, spoke at Friendly; and Dr. R. Homer Anderson, superintendent of the Virginia Synod, preached at Laurel Valley.

Dr. Nona M. Diehl, executive secretary of the WMS, spoke at St. Matthew's the night of May 4.

By a vote of 30-12 the all-white Roanoke Ministers' Conference decided on April 21 against the admission of Negro ministers to the organization. The conference is composed of Protestant evangelical ministers of the Roanoke area. No Negro ministers applied for admission; the Negroes have a conference of their own. The issue was raised by some pastors in the white conference.

THE SOCIAL MISSIONS committee of the synod, headed by Pastor Charles G. Tusing of Pulaski, is planning a simultaneous series of preaching missions in the synod this fall.

DR. F. EPPLING REINARTZ, secretary of the ULC, appeared on a city-wide preaching mission at Pulaski, April 23.

CHRIST CHURCH, Staunton, dedicated a new \$9,000 pipe organ Palm Sunday.

SOME PASTORAL changes and additions in the synod are as follows: THE REV. HANS REEBANE, former Estonian pastor, became minister of the Helton Parish, Konnarock, in the Southern Mountain Mission, April 11 . . . THE REV. DONALD R. FAUBLE, assistant pastor at St. John's, Knoxville, became pastor of Holy Trinity, Kingsport, Tenn., April 15 . . .

THE REV. JAMES LEE SHEALY resigned the Washington County Parish, Chilhowie, April 15, to take a position with the Inner Mission Society of Baltimore . . . THE REV. PETER SCHROEDER, mission developer at Epiphany, West Richmond, resigned May 1, to accept an assignment for the Board of American Missions in New Jersey.

Also, the REV. BILLY F. RUTROUGH resigned the Charles Town, W. Va., parish, April 14 . . . THE REV. C. L. RICHARDSON resigned the Glade Creek parish, effective May 31, to go to St. Philip's Church, Newberry, S. C.

PASTOR GEORGE T. STAPLETON, JR., director of religious education, First Church,

A continuation of the listing, by states, of those congregations **reporting** "The LUTHERAN In Every Home."

NEBRASKA

Chapell, Grace

Norman E. Schroeder

Columbus, St. John

Grant R. von Boening

Dakota City, Salem

Ernest W. Switzer

Homer, St. Paul

Edward F. Rohlfing

Hubbard, Trinity

Edward F. Rohlfing

Omaha, Luther Memorial

Kendig W. Rupley

Pender, St. Peter

Victor Moeller

Scribner, St. John

Herman Joens

NEW JERSEY

Berlin, Holy Communion

Earl W. Feight, Jr.

Englewood, St. John

David C. Smith

Gloucester City, Bethany

Ian F. Tarbet

Haddonfield, Our Savior

Donald F. Irvin

Ocean City, St. John

Frank Adler

Oaklyn, St. Mark

Donald C. Heft

Phillipsburg, St. John

L. A. C. Yost

Pleasantville, Epiphany

Alvin O. Shiffer

Richmond, was ordained to the ministry in First Church, April 19, by Dr. J. J. Scherer, Jr. and Dr. R. Homer Anderson. He will become pastor of the Manassas parish, June 1. A graduate of Union Seminary, New York, he was formerly a Baptist.

KENNETH CRUMPTON, JR., Philadelphia Seminary senior, has accepted a call to First Church, Norfolk, to become assistant pastor May 25.

THE REV. GERALD NORTH, Magnolia, Ohio, will become pastor of Zion Church, Knoxville, Tenn., June 1. FRANK K. EFIRD

OHIO:

"Strictly Laymen's Weekend" Scheduled at Wittenberg; One Pastor Invited

COLUMBUS—For the fourth year Ohio laymen will gather in a retreat designed strictly as "laymen's week-end." Only one pastor will be present—Dr. Fred C. Wiegman of Akron—to talk on an assigned theme. The retreat will be held June 13-15 at Wittenberg College where the men will be housed at the Phi Gamma Delta fraternity.

Headline speaker for the sessions will be Richard T. Sutcliffe, assistant editor of THE LUTHERAN, a former reporter and

radio commentator in Roanoke, Va.

Since the retreat will be held at the same time the Lutheran Youth Conference meets on the college campus the men will be able to hear speakers brought together for the five-state youth meet.

JUNE 1 will be a great day for Lutheran students at Oxford. Ohio's youngest church, Faith Church, will be received into synod. The Rev. James R. Baldwin, pastor to students at Miami University and St. Matthew's, Darrrtown, will be installed as pastor of Faith Church.

DR. DONALD HEIGES, director of the student service commission of the National Lutheran Council, will dedicate the addition to Luther House.

TWENTY-FIVE YEARS of service at First, Tiffin, by Dr. and Mrs. Wayne O. Kantner were recognized last month. They were presented with \$1,200 and an extra month of vacation. "It will enable us to attend the Seattle convention," says Dr. Kantner.

DAYLIGHT-SAVING TIME in Eastern Ohio has posed the Magnolia parish and Pastor Gerald G. North with a problem. Magnolia went on daylight-saving time, but Grace, Sandyville, 10 miles away and in another county, remained on Eastern Standard Time. Now Pastor North has only 30 minutes for his first service at Trinity, Magnolia, and to get to Sandyville for the regular service.

PASTOR AND MRS. MAYNARD STULL will be visitors at the Hannover convention in July as the guests of their congregation, St. Luke's, Youngstown . . . Pastor Rudolph Willer, Prof. Willard D. Allbeck, President Clarence C. Stoughton and Prof. T. A. Kantonen will also attend.

E. RUDOLPH WALBORN

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ILLINOIS:

Chicago Seminary Graduates 19; Rantz, Renz, Arbaugh, Speakers

CHICAGO — Chicago Seminary marked commencement week with three special occasions: Baccalaureate was held in the Seminary Chapel on May 4. The sermon to the 19-member graduating class was preached by Dr. Harold H. Rantz, new president of Carthage College. The Seminary Choir, under the direction of Dr. Robert H. Fischer, sang.

The alumni luncheon was held in Good Shepherd Church, Oak Park, on Monday, May 5, with the Rev. Paul Renz, of Hammond, Ind., as speaker.

COMMENCEMENT EXERCISES were held May 8 in St. Peter's Church, Forest Park. The address to the graduating class was delivered by Dr. George B. Arbaugh, dean of Augustana College, Rock Island, Ill.

Of the 19 young men in the graduating class, one will go to Japan as a missionary, six will become pastors in the Illinois Synod, two are entering the chaplaincy service of the armed forces and the others will enter work in the supporting synods of the seminary, or begin work with the Board of American Missions.

Three more Illinois congregations have paid their 1952 Lutheran World Action in full: Zion Church, Litchfield; Gladstone Park, Chicago; Gethsemane Church, Cicero.

ST. JAMES' CHURCH, Vandalia, will be host to the Luther League convention July 25-27.

TRINITY CHURCH, Carthage, honored Anna Moelscher with a surprise dinner April 20 for her 37 years of faithful service as teacher and superintendent in the primary department of the Sunday school. She had begun her work with the understanding that she would remain for six months in the department.

PASTOR R. G. REICHMANN (First Church, Decatur) reports that Harry Kriisa, former P., has completed their new organ which

May 21, 1952

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NEWS IN THE CHURCHES

has 45 sets of pipes and a Deagan Harp (unusual in the United States).

MRS. GRACE SEMPLE has been named full-time parish worker at St. Luke's Church, Chicago.

ADVENT CHURCH, St. Louis, broke ground

Central Lutheran Theological Seminary

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of Colorado needs a case worker who has graduated from an accredited professional school. It is an agency serving all Lutheran bodies. Send inquiries to Lutheran Service Society, 314-14th St., Denver 2, Colo.

Organist and Choir Director Wanted

Candidates interested in the position of Organist and Choir Director at the First Augustana Ev. Lutheran Church, 704 Eleventh Avenue South, Minneapolis 4, Minnesota, are requested to address their communications to the Music Committee at the above address.

for their new \$100,000 church . . . ST. MARK'S CHURCH, Chicago, authorized the church council to proceed with a new \$175,000 building.

UNITY CHURCH, St. Louis, was 25 years old last month. Pastor A. M. Neumann, St. Louis, and Dr. McGuire were speakers.

CLYDE G. STEELE

PENNSYLVANIA:

Over Half of Nuremberg Church Belongs to Seminary Auxiliary

POTTSVILLE—Emanuel Church, Nuremberg, has 211 communing members. Membership in the Women's Auxiliary of the Philadelphia Seminary this year reached 107, over half of the total communing membership!

Starting in 1950 with 18 members, the group increased to more than 50 in 1951, and this year passed the 100-mark. Mt. Zion Church of the same parish (125 communing members) organized a group in 1951, as did St. Peter's Church (50 communing members). The former now has 43 members in the auxiliary, the latter 12. St. John's Church, with only 26 communing members, has enrolled five this year in the auxiliary. The totals indicate that of a parish communing membership of 412 (including men) 167 women are members of the auxiliary.

Key-woman is the pastor's wife, Mrs. Leonard Goode, sister of ULC Missionary Paul Mackensen, interned by Chinese communists. She says:

"This interest outside the parish has not in any way hurt the parish program. In fact, it has added an extra evangelism drive because many of these contacts were made by personal friends in the interest of the church. Besides, if we had done this sooner, CHEY might never have been necessary."

THE REV. WILLIAM MARBURGER, Leck Kill parish, has accepted a call to St. Paul's Church, Orwigsburg, succeeding the REV. C. ELWOOD HUEGEL, now of Trinity Church,

Minersville. Pastor Marburger will assume his new post June 15.

THE REV. STANLEY B. JENNINGS was installed pastor of Zion Church, Tamaqua, on May 11 by Conference President Adam E. Polcrack . . . SEMINARIAN PAUL FISHER is to be installed pastor of the New Ringgold parish.

THE REV. JOHN E. YOUSE, pastor of St. Peter's Church, Pine Grove, for the past 18 years, was recently surprised by being handed keys to a new sedan, the gift of his congregation.

PASTORS ADAM E. POLCRACK, Port Carbon, and HAROLD W. ENGLE, Minersville, were re-elected president and secretary-treasurer, respectively, of the Pottsville Conference at its recent meeting in Minersville.

THE ANNUAL Blessing of the Fields and the Sowing of the Seed was held in Zion Church, Erdman, of the Sacramento Parish on May 11.

ADAM E. POLCRACK

PENNSYLVANIA:

L'Heureux Commissioned to Japan; Will Leave in August after Study

WILLIAMSPORT — The Rev. and Mrs. Louis H. L'Heureux were commissioned as foreign missionaries by Dr. Luther A. Gotwald, executive secretary of the Board of Foreign Missions, at a recent service in Holy Trinity, Berwick. This couple is partially supported by both St. Peter's of Philadelphia, and Holy Trinity, Berwick. They are studying the Japanese language at Yale University, and will sail for Japan in August.

CHRIST CHURCH, Lewisburg, is 150 years old. Elaborate plans for celebrating the anniversary have been made. Speakers include the Rev. Benjamin Lotz, Dr. Harvey Hoover, Dr. B. F. Bieber, Dr. Dwight F. Putman, the Rev. John H. Ehrhart, Miss Missoura Lausch, and Dr. Franklin C. Fry. The Rev. V. D. Naugle is pastor of Christ Church.

A guide for church musicians . . .

THE ORGANIST AND CHOIRMASTER

by **CHARLES L.
ETHERINGTON**

From what hymns to sing on holy days to the best design in choir stalls, this is the *newest, most usable* guide for the church musician. Although written with the Anglican service in mind, it is must reading for everyone who plans for an effective Ministry of Music.

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MACMILLAN

60 Fifth Ave., N. Y. 11

NEWS IN THE CHURCHES

GRACE CHURCH, Berwick, observed the 50th anniversary of the organization and the 30th anniversary of the present pastorate on May 4-6. The Rev. John W. Whetstone, president of Susquehanna Conference, and the Rev. Alford Naus, a son of the congregation, preached.



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COUNCILMEN of Stone Church met recently and turned over to synod \$37,640.72 to be used as the Christ Evangelical Lutheran Church White Deer Valley Memorial Fund. This action closed the affairs of the church which has been a landmark in White Deer Valley for 100 years.

OVER 200 heard Dr. George H. Berkheimer speak at the service of rededication of St. John's Sunday school, Northumberland.

AT THE annual meeting of Sunbury District new officers elected included the Rev. A. W. Lawver of Berwick, president; the Rev. Raymond Fisher of Mifflinburg, vice president; the Rev. Luther A. Gotwald, Jr., of Northumberland R.D. 1., secretary; and Raymond Marshall of Sunbury, treasurer. Dr. George Berkheimer, the Rev. Francis Myers, and the Rev. John W. Whetstone were speakers.

THE REV. E. O. STEIGERWALT, First Church, Selinsgrove, was elected president of the Danville Conference of the Ministerium at its annual meeting in Turbotville. According to the reports, \$56,000 has been received towards a CHEY quota of \$59,000. \$13,000 has been received on a LWA quota of \$15,000. Two new mission prospects were reported to be under consideration, one near Danville, the other near Williamsport.

PAUL W. DE LAUTER

Correction

Susquehanna University's baccalaureate service will be held in Seibert Hall chapel May 30 at 7:30 P.M. Dr. Charles B. Foelsch will preach. Dr. Eugene Adams, director of Colgate University's department of religion, will deliver the commencement address in the chapel May 31 at 10:30 A.M. In the April 30 issue it was reported that both baccalaureate and commencement exercises would be held May 31.

ULC CALENDAR

MAY

24. Maryland Synod Brotherhood. Gettysburg Seminary, Gettysburg, Pa.

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- 29. Pittsburgh Synod. Luther Memorial Church, Erie, Pa.
- 29. Maryland Synod. Gettysburg Seminary, Gettysburg, Pa.
- 31. **Organization Convention, Caribbean Synod. St. Paul's Church, San Juan, Puerto Rico**
- 1. Luther League Convention. New York State. Bellaire, Long Island

- JUNE
- 5. Wartburg Synod. Emmanuel Church, Racine, Wis.
 - 5. Women's Missionary Society Convention, Wartburg Synod. Emmanuel Church, Racine, Wis.
 - 6. Canada Synod. St. Andrew's Church, Toronto
 - 8. LL Convention, Wisconsin State. Lake Park Church, Milwaukee
 - 8. Brotherhood Rally, Canada Synod. Waterloo Park, Waterloo, Ont.
 - 12. New York Synod. Concordia Church, Rochester
 - 12. Slovak-Zion Synod. Holy Trinity (Slovak) Church, New York City
 - 25. WMS Convention, Nova Scotia Synod. St. Peter's Church, Chester
 - 30. WMS Convention, Florida Synod. Camp Immanuel, Lakeland

May 21, 1952

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IN CONCLUSION

IT SEEMS that Supreme Court judges could get jobs as magazine writers if they wanted to. The opinion in the New York released-time case published this week in THE LUTHERAN is so clearly written that a 12-year-old can understand it.

What happened in the minds of the members of the court is not so clear. They say that their 1952 decision is consistent with the 1948 decision which barred released-time classes in religion in the schools of Champaign, Illinois. The Illinois classes were in the school building, and the New York classes are not. That is an important difference.

But in the Champaign case the court pointed out that the state "affords sectarian groups an invaluable aid in that it helps to provide pupils for their religious classes through use of the state's compulsory public school machinery. This is not separation of church and state." Of course that's true in New York also.

If the youngsters were let loose from school to play somewhere instead of going to church, no doubt many would prefer to play. But they must attend the classes in religion or they will not be excused from school.

IT SEEMS TO ME that the Supreme Court is more friendly toward the churches than it was in 1948. Perhaps it has become clear that a great majority of Americans prefer, at least in a lazy way, that children should have some religious education. One result of these years of world danger is that lots of people have begun to realize that knowing something about God may be important to all of us. Perhaps that influenced the court.

Now that doubts about released-time

classes are removed, it should be possible to begin them in thousands of communities. This will test whether we are alert and skillful to using our opportunity. Last year among the 4,194 United Lutheran congregations there were weekday schools conducted by only 501, and the total enrollment was 25,492. It should be possible to double or triple these numbers in a short time.

When hundreds of pupils are crowded in a small space for Sunday school, with a staff of untrained teachers, the results can't be first-rate. In weekday classes there are smaller numbers, so space is more adequate, and some well-trained teachers may be secured. Half a dozen congregations may co-operate in conducting classes in the church nearest a school building, and concentrate their resources on establishing an excellent school.

CHRISTIAN FAITH isn't something like geography, with numerous facts to be memorized. Faith isn't facts at all. It is the way the whole personality responds to God as He has shown himself to us in Jesus. But you learn about God from a book, and in that book you encounter Him face to face. Christians of 1952 are rather ignorant of the great book where God discloses himself.

Here is a new chance to help our children to know more about the Christian Scriptures. I hope congregations everywhere in the U.S. will get excited about the new possibility we now have. It will take careful planning, hard work, and spending some money to make a success of weekday classes. If we fail to measure up, at least we can't blame our failure on the Supreme Court.

—ELSON RUFF

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